Vol. XC, No. 2 February, 1934

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1934. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan. 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
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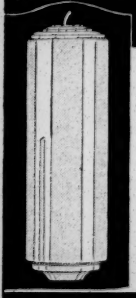

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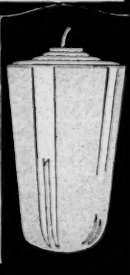

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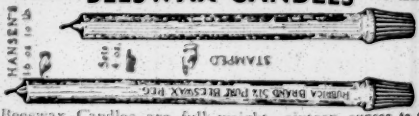

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. X.—(XC).—FEBRUARY, 1934.—NO. 2.

CHRIST AND SOCIETY.*

A Tract for the Times.

WE ARE TOLD in the Gospel of Saint Matthew that once when our Lord was journeying through the Decapolis, He went up into a mountain near the Sea of Galilee and great multitudes followed Him. He preached to them and healed the dumb, the blind, the lame, the maimed and many others. Then seeing that the people who had remained with Him for three days were hungry, "He called His disciples and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way." He took seven loaves and a few fishes and blessed and brake and the disciples gave the loaves and the fishes to the multitudes, and they all did eat and were filled. Here were two miracles, the miracle of compassion for the multitude, which, for that time, was as marvellous as the miracle of the multiplication of the loaves and fishes. Never had the world known such a sentiment or such a deed. Great and startling as were these miracles, they were but the forerunners of another equally great, the transformation of society into an agency to secure the welfare of the common people.

One will read in vain the histories of the great states of antiquity, Egypt, Persia, Carthage, Macedonia, Greece, Rome, to find any evidence that rulers or governments took cognizance of the common people. To-day politicians, reformers, agitators, and demagogues never fail to represent themselves as friends of the masses, but, by some strange perversion of history

* This is the second article in the series on Our Lord, Redeemer of mankind.

or blindness to fact, they never associate the ideals they advocate with the name or life of Him who first gave them expression. It was because Christ had compassion on the multitude, and because He imbued His Church with the same spirit that a new form of society arose in which those who suffered were entitled to aid and sympathy, and in which there was equality for all, irrespective of riches or station.

To-day the world is in the throes of a social revolution. Upheavals of the most sweeping character have taken place in some countries, and new forms of social and political organization, unheard-of a few years ago, are now the framework in which millions are compelled to work out their destiny. The pressure for social and civil reform and progress has resulted in strange experiments, such as the Corporate State in Italy, the Totalitarian State in Germany, and Socialistic Sovietism in Russia. Nobody can be blind to the fact that the unrest is universal, and that there is much political clamor and a great deal of social experimentation even in our own country. Such a condition of social fluidity would have seemed impossible a few years ago. Americans took a just pride in their country and in the apparent immutability and stability of its institutions. Most of them believed that the Constitution, which enshrined the political wisdom of the founders of the Republic, was proof against the ravages of time and change, and all of them revered it because it contained so much that was undeniably Christian. Bryce, one of the most discriminating commentators of the Constitution, was so much struck by the religious character of the principles on which the American government rests, that he expressed the opinion, in a passage which is both a criticism and a prophecy, that American institutions cannot survive the death of religion. "Sometimes", he says, "standing in a great American city, one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions, were the foundations it has rested on to crumble away. Suppose all these men ceased to believe there was any power above them, any future before them, anything in Heaven or earth but what their senses told them of . . . would custom and sympathy, and a perception of advantages which stable government offers to the citizens as a whole, and which orderly self-restraint offers to each

one, replace supernatural sanctions and hold in check the violence of the masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious people."

Nobody who is acquainted with the history of the growth of free institutions will question the accuracy of this observation, or deny that what is best in American constitutional forms had its source and its safeguards in Christianity. The religion which, Bryce asserted, is at the basis of American government is not any religion, but the religion of Christ. Hence the obvious inference from this statement, and from an analysis of some of the proposals which are made to end the present confusion, is that the ideals of political organization which form the framework of the American system cannot survive if government is divorced from religion, or if the American people are misled into finding their ideals elsewhere than in Christianity.

In essentials society and civilization never change. They are merely the integration of sets of social activities, the coördination of social habits, which in the aggregate take set forms according as they promote the interest of special classes, or the welfare of the community as a whole, and of each of its members in particular. Comparison with past civilizations is a familiar method of warning people against present pitfalls. The example of the Fall of the Roman Empire is most frequently adduced. Rome, however, was not the only great state that rose and fell. Egypt, Persia, Greece, the Empires of the Mohammedans and of the Mongols in some respects attained to glory even greater than that of Rome, but Rome is a more cogent example, because no other state reached the same perfection in law, organization and administration, and because no other exhibited in a higher degree the capability of bringing peace and ordered prosperity to a greater number of people. In its purely material contribution to the welfare of humanity Rome takes a place second to none in history. Under Roman administration great cities sprang into existence, harbors were excavated, roads constructed, marshes were drained, aqueducts were built, agriculture was fostered, and in

a thousand ways the useful arts were made to promote the welfare of mankind. No one can fail to be awed by the majestic fabric of law and government which grew up under Roman hands, and while wonder will never cease at the skill of the men who wrought this fabric, curiosity will never be satisfied in attempting to explain the reasons for its collapse.

In one regard the Romans were not to be blamed for the lack of permanence in what they had built. They had no standards, speculative, moral, or practical by which to judge the real measure of their achievement. They only knew that the philosophers commended and that success crowned what they had done. They were for a time the masters of the world, but apart from the pride in their mastery, they knew no reason why they had attained this dominion nor why it should continue. In the light cast by the Gospel the weaknesses and the flaws in the Roman system were thrown into glaring relief. Rome was, in common with all the states of antiquity, collectivist, callous to human suffering and absolutist in its theory of the state. Under its autocratic régime there was no room for individual right or dignity, no pity for the weak or helpless, and no regard for human dignity. Christ's command: "Render to Caesar the things that are Caesar's, and to God, the things that are God's," was so foreign to all ideas of government in Rome, that it is easy to find justification for Mommsen's opinion that it was the most anarchistic statement that had ever fallen on the ancient world. By this utterance bounds were set to the authority of states over their subjects, a region of human activity was set aside in which government had no competence, and a way was opened to the exercise of rights and prerogatives of which statesmen and philosophers had never dreamt. Where matters of conscience were involved and when religion was in question, Christ laid down the law that the writ of Caesar did not run. "True liberty," says an ancient authority, "was first brought into the world by Christianity—that right of self-determination whereby man, while equally recognizing and respecting the freedom of others and far removed from egotistically using them as tools for his own use or employment, follows his own judgment and will, and not another's in the whole region of human action that lies under the control of conscience."

The freedom which Christ preached was not to be attained by the cruel and ineffective process of revolution against existing government, but by the slow methods of training and education. It was not the freedom which comes through domination over others, but the liberty that arises from submission to God's will and by accepting the religion which recognizes the dignity and equality of all men as servants of God. It is not surprising that the Jews did not understand our Lord when He said to them (John 8: 31): "If you continue in my word, you shall be my disciples, and you shall know the truth and the truth shall make you free." "We are the seed of Abraham," they said, "and we have never been slaves to any man." They would not admit they were under the Roman yoke, but they missed the lesson that moral freedom is the way to political and national emancipation. It was difficult for the Apostles to convey to those who heard them that deliverance from the bonds of sin was the essential prerequisite to all freedom, civil or political, that they were fellow-citizens with the saints and domestics of God, that, though called unto liberty, they should not make liberty an occasion of the flesh, but by charity of the spirit they should serve one another.

In order to lead lives consistent with their new-found liberty, the Christians were compelled to set themselves apart from all their fellow-citizens, and by following a mode of life so utterly at variance with national custom and tradition, to incur the scorn, suspicion and hatred of their pagan neighbors. It was no small matter for any group of men to set at defiance time-tried customs and jealously guarded laws which invested the state with the right to dictate to citizens their religion and their morals. No pagan statesman or moralist could understand such an attitude; and it was this incapacity to recognize the gulf which separated the Christian conception of life from the pagan, that, perhaps, saved the Church from an immediate war of extermination. The real task of the Church, however, did not lie in overcoming the hostility of the pagan state, but in expounding to Christians the inner meaning of the Christian conception of liberty. How well they did so is revealed in three centuries of valiant opposition to the violence of the Roman state. The struggle was long and bitter, but it had its culmination and climax, not so much in the cessation of

persecution as in acknowledgment by official Rome of the validity of the Christian principle that conscience must be unfettered. Religious liberty to the world of antiquity was not even a name, and the name was unheard of until it was used by Tertullian, when in a burst of bitter irony he said, addressing the rulers of Rome: "See that you do not give a further ground for the charge of irreligion, by taking away *religious liberty,* so that I may no longer worship according to my inclination, but am compelled to worship against it."

The words of Tertullian were brought home to the minds of the Romans by the fortitude of the confessors and martyrs from all stations in life. At last an emperor was found who preferred peace to further conflict, when Constantine promulgated his Edict of Toleration. By this Edict there was granted, "both to the Christians and to all others free power of following whatever religion each man preferred". By this measure Constantine abandoned the political philosophy on which every state up to that time had rested, and, by what might be called a Constitutional Amendment of the most sweeping character, committed the Roman State to the policy of religious toleration. "This enactment", as Cobb says in his *Rise of Religious Liberty in America,* "is one of the marvels of history, so diverse from all that had preceded and from all that followed." This was the first great political charter of individual liberty. Its source was not the benevolence or the farsightedness of Constantine, but the fortitude of the Christian martyrs, and it in turn is the source of most of what, until recently, was usually designated "modern liberty".

Not only did the world of antiquity have no conception of a society in which the state was not necessarily the end and purpose of human life and activity, but it regarded chattel slavery as indispensable to the existence of any well-regulated commonwealth. Slavery was universal. By some strange perversion of human intelligence even the greatest of the Hellenic sages believed and taught that slaves had no souls, that they were incapable of virtue, and that they had no claim to justice. Slaves were bought and sold like cattle, and as much subject to the will of their master as his brute beasts. Human degradation never reached lower depths than in the lot of the slave. With degradation there came demoralization

not only for the slave, but for the master, and his wife and his children. The blackest crime of the slave system is that it can enslave the soul, and that the slave can acquire those strange and unnatural vices that flourish only in the soil of servitude. Like prisoners confined for years in dark dungeons who shrink from the light of day and normal social intercourse with their fellows, the souls of slaves withered in servitude and in most cases they lost, with the hope of, the desire for freedom. Slavery in antiquity was all the more terrible because it was neither rare nor occasional. Frightful though it may sound, the number of slaves has been put by some commentators as high as one half of the population. Whether the slave was a teacher, a doctor, a porter, a hostler, a sailor, a laborer, or a scribe, his status before the law was always the same. The lot of the woman slave was more dreadful than that of the man. The slave lived in a world of suspicion, terror, and cruelty, he could not trust his fellow slaves who, to curry favor with their masters, betrayed any evidence that another resented his degradation; he was kept in subjection to his master through fear, and the master in turn looked on every slave as an enemy against whom at any moment it might be necessary to pronounce a sentence of torture or death.

It is impossible to imagine what the effect must have been in the slave quarters throughout the Roman world when it was first whispered that there was a new religion which taught that: "there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For all are one in Christ Jesus." A certain Paul, a Jew from Damascus and a Roman citizen, had written to the people in Colossa that the believers in this new religion recognized no distinction between Gentile and Jew, barbarian and Scythian, bond and free. That these and similar utterances were to be taken at their face value was made abundantly manifest by the way the followers of Christ dealt with slaves. A certain Onesimus, the slave of Philemon, a noble citizen of Colossa, robbed his master and ran away to Rome. There Paul met him and sent him back with a letter in which he exhorted Philemon to receive him "not now as a servant, but instead of a servant, a most dear brother". The purely legal or commercial relationship be-

tween the slave and the master was, in the eyes of the Christian, superseded by a moral relationship, and the treatment of slaves, where Christians were concerned, underwent an immediate transformation. Masters and slaves came to the same house to worship the same God, they prayed together, and they received the same sacred bread and drank from the same consecrated chalice. No master could continue to treat as a chattel or a beast of burden one who was his brother in Christ, or one to whom the highest offices in the Church were open. Under the pagan system a slave was not capable of morality. The Church not only placed them on the same moral and spiritual plane as their masters, but enrolled many of them in its lists of martyrs and saints as models of virtue and sanctity.

Slavery was too deeply rooted to be susceptible of eradication by mere legislation or by violence. The Church never preached the abolition of slavery by revolution. It took the more difficult but the only effective means of abolition by tearing from hearts and souls the spirit of slavery. Such a method was slow, but it was the only one that could promise ultimate success. If slavery were abolished at a stroke, all the activities of society would have been brought to a halt, and if through a servile revolt the oppressed classes gained their freedom, nothing, perhaps, would have been accomplished but a change of masters, for the spirit of slavery was as deeply ingrained in the nature of the slave as in that of the master.

The technocrats some time ago tried to expound social values in terms of energy. The machine, they said, was depopulating farms and crowding cities. Social values, in those times and places not affected by the spirit of Christianity, were expressed in terms not of energy but of slave labor. Free labor could not compete with slave labor, and work had fallen into disrepute as being fit only for slaves. Chesterton, in one of those illuminating flashes with which he lights up an entire situation or a whole period, carries the similitude a little further and makes it more pertinent to our times, by calling attention to the manner in which rural labor has drifted into the cities "to become a rabble living on bread and circuses, doles and cinemas". The dole and the cinema, as devices to keep the rabble in order, are as far from the Christian conception of society as the whip and the rack by which slaves were coerced.

Slavery made a stubborn resistance to the spirit of Christian brotherhood. It reappeared in different forms throughout the ages, some hardly less hideous than the chattel slavery of old Rome; but, it always met with sturdy opposition and always with defeat, where the Christian faith had spread. No plea of political expediency, no humanitarian arguments have ever succeeded in preventing men from exploiting others, even to the extent of robbing them of fundamental human rights when considerations of greed, profits, or commercial success are involved. Big business, collectivist states, and autocratic governments find no place in their plans and policies for mere questions of human right. In the Christian scheme, on the contrary, man is regarded from the spiritual standpoint and it is this spiritual consideration alone that gives him dignity and an inalienable right to freedom. It was because the Christian Church insisted that all men are made in the image and likeness of God, and have a spiritual heritage and destiny, that society was compelled to adopt a new attitude on the subject of class distinctions and that it has acquired a commendable sensitiveness to the malady of slavery in any form.

Nothing is more familiar at the present time than disquisitions on the evils of capital and the crimes of capitalists. Such denunciations have produced meager results, for, few things appear to have greater attraction for the majority of mankind than wealth, and few tasks appear more hopeless than to effect any transformation in that economic world over which capital reigns supreme. Property has been made to bear many evil connotations, but its bad reputation comes generally from the way in which it has been acquired and from the manner in which it is so often employed. The antithesis between rich and poor, capital and labor, wealth and poverty runs through all history. As long as moral values were not attached to the manner in which riches were acquired or spent, no questions were raised as to whether the rich had any obligations toward their less favored brethren. Before the time of Christ, benevolence, charity, or concern for the poor were never heard of. Riches were synonymous with pride, ostentation, and callous disregard for the suffering of others. Even Plato, the tenderest of the Greek sages, would not entertain the idea that the state could tolerate beggars. To men of that early period, and to

many even yet, the suggestion that all men have a right to a share in the gifts of nature would appear dangerous, destructive, and anarchistic. The Church challenged the right of the state to control conscience and the Church won as against the state; the Church made no discrimination in favor of those who were free as against those who were bond, and slavery was doomed; it assumed a no less determined attitude against the unequal distribution of wealth and property, but its efforts at justice in this regard have never met with complete success. Our Lord Himself inveighed against wealth and the wealthy, not because riches in themselves are evil nor because the rich are necessarily sinful, but because wealth or Mammon had become an object of worship and because the rich lived only for their riches. "You cannot," He said, "serve God and Mammon." And as showing what an obstacle to salvation riches are, He warned them: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." He put them on their guard against the deceitfulness of riches, "which choketh up the word," and told them that they cannot enter into the Kingdom of Heaven unless they renounce their riches and become poor in spirit. Time after time the apostles returned to the same theme and warned their followers, as Saint Paul did, that "the desire for money is the root of all evil".

In contradistinction to the pagan idea of property as the right of use and abuse, the Christians from the time of our Lord upheld the doctrine that man is merely the steward of his possessions, which must be employed for the welfare of his fellows and in the spirit of the Gospel. It is true that there were striking examples of liberality and hospitality among the pagans, but their generosity in this regard could never be classed as benevolence. They were liberal toward their friends and sometimes in their gifts to the people. In every case, however, the purpose of their generosity was ostentation, and they never gave any evidence of interest in the poor or exhibited any purpose or desire to relieve distress. Their prodigality "was an offering brought to vanity, to avarice, or to policy; it was a ransom which wealth paid to poverty in order not to be disturbed by it." Love for the poor and compassion for suffering could never be associated with the lavish entertainments of any of these pagan Midases.

From the earliest days of its existence the Church took upon itself the duty of providing for the poverty-stricken, the ailing, and the weak. It is one of the marvels of history that the Church, legally proscribed and officially persecuted as it was, never lost sight of this obligation. Not only did individual Christians exhibit the tenderest solicitude for their needy brethren: the Church organized systematic charity on a scale and with a thoroughness which have never been excelled and, with practical insight into the weaknesses of human nature and the ineffectiveness of purely social control, it sought to eliminate the causes as well as the effects of poverty and social maladjustment. Charity as an essential function of its mission and ministry has never ceased to hold a primary place in the activities of the Church.

To carry home to the minds of men that every individual is entitled to physical maintenance and reasonable comfort was not an easy task, but this is universally looked upon nowadays as one of the necessary purposes of civilized government. To this extent at least the political and economic outlook has been transformed by the spiritual teachings of Christ. It was no small gain for the world when moral obligation was associated with the idea of property. How far the conviction may ultimately lead that all men have a right to a share in the wealth and blessings of nature is the problem of the hour. It may be claimed that society can be organized on a purely economic basis, though Mr. Dawson doubts whether even Russia has succeeded in accomplishing this. "The Communist order," he says, "is not a purely economic one. It carried through the revolution in the name not of material efficiency but of moral ideals—such as social justice and equality. It bases itself on a set of dogmas that are by no means purely economic and it seeks to mold the economic order into conformity with these principles." Social justice and equality are undeniably moral ideals, but just as unquestionably they are doctrines which derive their origin from Christianity and, it is because they were exemplified in Christian lands that they commend themselves so readily to social reformers. The manner in which the Russians are seeking to put them into practice gives rise to the conviction that the Russians, despite the undoubted political acumen of their leaders, have mistaken the shadow for

the substance. Society can never be organized in the lopsided Soviet fashion; and, though under Soviet rule, there may be for a time a wider distribution of property and goods, this will not compensate for the loss of spiritual values through the destruction of religion, nor for the loss of political progress through the strangling of liberty.

The signs are not wanting that the old economic order is doomed to radical change or even to destruction. Its passing is made manifest by the clamor in political, financial, academic, social, and economic circles and by the outcries against the gold standard and the demonetization of silver, by demands for regulation of prices and for fixing the hours of labor, by denunciations of the cupidity of capital and the tyranny of the trade unions. Appeals, unfortunately, are made to the mob spirit and to class passion at a time that demands sober judgment and cool calculation. Such tactics are reprehensible in the extreme. Society is not a mere mechanism that can be made to run smoothly by removing one or two worn-out parts. It may, indeed, need a general overhauling. Many very radical schemes of reconstruction have been proposed, but in the majority of cases they are likely to be ineffective, not because they are radical but because they are not radical enough. The source of the ills of society is not in the organization itself, but in the men who compose it. The only scheme for complete social regeneration is that which reaches all the units of society, and no other but that flowing from the Christian religion can ever attain such a purpose. There are in every society and in every civilization certain forces, religious, political, dynastic, or imperialist, which dominate the life of the entire community and give institutional activity its character and purpose. The Christian religion, alone among all the philosophies of the state and all the theories of government, offered a scheme of life and ethics vast enough to include the daily and hourly trials and vexations of individuals, the complex problems of state organization and government and the complicated web of international relations and rivalries. "The Gospel of Christ," says Flint, "with its new views of God and man and of their relationship to one another, proved to be the germ of a new world, vaster and more wonderful than that ruled by the Caesars . . . it made men conscious, as

they had never been before, that they were spiritual as well as political beings, and even more spiritual than political beings: that spiritual life was the most important form of life. Sustained by this consciousness, the Church grew stronger as the empire grew weaker, and remained, when the political unity of Rome was shattered, to represent and uphold religious unity—to remind separate and hostile nations that they were members of a common humanity and subject to the laws of a divine king."

The same basic influence of the Church which, through education, had infused a new spirit into the relations of states, and the purposes of government, and which had given a new meaning to property, gradually transformed all the institutions that go to make up civilization. It asserted from the beginning and throughout its history that there is a moral basis for all human conduct and for all human relations. There are obligations and duties sacred and binding on individuals and there are aims and purposes which society cannot overlook without detriment to its own welfare. New standards were set up to govern the relations of the sexes, and inflexible laws were laid down to purify the home, to safeguard the sanctity of marriage, and to protect the rights of wives and mothers. It was only when the Church was freed from the scourge of proscription and persecution that its antagonism to the cruel and licentious manners and customs of paganism was fully revealed. Under its influence humane laws were enacted for the better treatment of prisoners and slaves, against gladiatorial combats, against infanticide, and for the punishment of seduction and adultery. The spirit which lay behind these enactments and which made them possible was the spirit of Christianity, and it is hardly an exaggeration to say that the standards which flowed from this spirit of religion still afford the measure by which the failure or success of social effort may be estimated.

Thus, whether we view society as it was presented to the ministrations of the first preachers of the Gospel, or as it is seen to-day with the record of Christian achievement behind it, it becomes manifest that the multitudinous problems of the present are not new problems, and that the solution which is hoped for lies precisely in the direction which was first pointed

out by Christ, even though the road may not appear very distinct to most modern eyes. There are evils to be corrected in most of the departments of life, but in remedying them it is not well to overlook the gains of the past or to be led into the error of believing that any adjustment in one field can be advantageous if it must be purchased by the sacrifice of what is precious in others. Economic well-being is a poor substitute for political and civil liberty. Benevolent despotism may be the most effective form of government, but it does not necessarily contribute to human happiness nor bring out the best in human nature.

Christianity was a potent force for social regeneration and for the construction of a unique form of civilization, because it differed essentially from all other schemes of social theory or of social philosophy. It was the most radical but at the same time the mildest and most thorough of all social forces. It had no set or fixed doctrine of the state or social organization. It penetrated beneath these merely surface manifestations of human activity and centered its teaching on man himself. From the beginning there is implicit in all Christian moral teaching a conception of human life which, because it was so new and so foreign to pagan thought and philosophy, escaped description or definition for centuries both in philosophy and in law. This was the conception of man as person. Human reason is sometimes said to have reached the apex of its powers in the philosophies of ancient Greece, but Greek philosophy never attained to the idea of man as a person nor to the category of personality. When this idea was proclaimed man attained to a new dignity and a new social status and importance. Nicholas Berdyaev, in that remarkable essay, *Christianity and Class War,* which has been made available for English readers by the firm of Sheed and Ward, says: "From the point of view of worth the human person is above the class, as he is above the state and above economics. A person as person does not belong to any class and is distinguished as bourgeois, noble, peasant, or proletarian only by accidental circumstances, by his 'wrapper': he belongs by his inner being to the spiritual world and to eternity."

Many modern writers in attempting to find a juridical basis for what are known as "rights" have determined that these

rest ultimately in personality. This is unquestionably somewhat in the nature of an approach to the doctrine that guided the Christians in their attitude regarding the relations of men to men, and of the individual to society, and it may be looked on as a pronounced, though somewhat belated confirmation of the doctrine on which all Christian social theory rests. Christians were taught to "honor all men", not only those who deserve honor because of special achievement or high place, but every man, because of his high station as a son of God, redeemed by the Blood of Christ, and capable of attaining eternal happiness in heaven. Remote as such spiritual considerations may appear to be from the active affairs of daily life, they were, nevertheless, the underlying force which led to the transformation into something better, of the heathen society of antiquity and pointed the way to the possibility of setting up a civilization thoroughly Christian in principle and in action.

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TRADITION.*

The Living Action of Jesus Christ in His Church.

WHEN Catholics are asked what are the sources from which they draw the truths of religion, and the elements of their belief and practice, they point out two main sources—Holy Scriptures and Tradition. In this they are distinguished from orthodox Protestants, who confine themselves solely and exclusively to Holy Writ.

When further we inquire as to the relationship between these two sources, Tradition, namely, and the Scriptures, and as to their relative importance, the Catholic must undoubtedly concede, however great be his affection and reverence for the inspired Word—and indeed his love for it is limitless—that, if a comparison between the two be set up, the preference must unhesitatingly be given to tradition. Indeed, in its full significance this word Tradition means the Church's teaching, throughout the ages, of that faith deposited with it by Jesus

* See articles by the Rev. Henry Woods, S.J., in the January and February 1932 issues of THE ECCLESIASTICAL REVIEW.

Christ during His personal ministry on earth, and, after His death, through the medium of His Apostles. In this sense Tradition includes the New Testament Scripture, which is its official and divinely inspired written expression, though an incomplete and partial one.

And this Tradition which we exalt so much—in what does it consist? Turn to any manual of theology and you will find it refers to the teachings of Christ on earth, to that of the Apostles and their successors throughout the ages. The writings of the Fathers of the Church, and of the theologians later, are the repository of much of this treasure of tradition. But, most of all, when speaking of tradition, we mean the living teaching authority of the Church as exercised in the unanimous teaching of the bishops of the Church throughout the world, when united to the Pope, their head. Moreover, it is maintained that, while the teaching of the Church does proclaim and uphold in all their purity and integrity the true meaning and fulness of the Gospel truths and the Scriptures, it is by no means limited and confined by them. It may, and does, teach and develop truths not to be found explicitly in the sacred writings, or but dimly foreshadowed in them.

That such is the case may readily be gathered from the fact that the Church is the custodian, interpreter and guarantee of the Holy Scriptures. Christ preached; He did not write. He appealed to the Scriptures, it is true. He was not limited by them. He interpreted and explained them. He went far beyond anything in the Scriptures.

And as Christ Himself preached, he sent His Apostles to preach. They were not originally commissioned to write, but to teach; and it was especially by oral teaching and preaching that they were to instruct the nations. True, some of them wrote, and did so under the inspiration of the Holy Ghost. They did not however base their teaching on their writings, nor were they limited by them. St. Paul who, of all the Apostles, wrote the most, never dreamed of setting down everything in writing, or of substituting the written for the spoken word.

Yes, yes, you say. Christ certainly constituted the Church a teaching authority and her word was to be final in the decision of disputes. Assuredly it is to the living Church and not to his own writings that St. Paul refers as the pillar and unshak-

able ground of truth. But why not make the Scriptures the fount from which we gather our knowledge, our beliefs and our moral code? Why recognize the Church as the authority which guarantees the genuineness and value of the Bible, and the sure source of truth in deciding disputes as they arise? Why place the teaching Church in so superior a position as the source from which we are to learn God's truth and wishes in our regard?

There is a seeming contradiction, it may further be urged, or, at any rate, a discrepancy between the position which the Church does in practice occupy, and that which she in theory and teaching expounds.

Actually, it may be asserted, the Church does rely to some degree almost exclusively on the Holy Scriptures. Practically all her doctrines are to be found in them; and even her latest decrees and definitions, such as the infallibility of the Pope and the Immaculate Conception, are implicit in the Scriptures. In other words, the logical expansion and clarification of the infallibility of the Church and Peter's position in it, and the complete elucidation of the Angelic Salutation. In practice the Church does depend very much on the Holy Scriptures. And yet she puts the superior emphasis on Tradition. So much so that she claims that, were the Scriptures to perish and every vestige of them to be erased from the earth, the Church, while lamenting so great a loss, would be able to function fully, completely, and in every respect adequately as the sole vehicle of God's salvation for the souls of mankind. Her teaching authority and the treasures of knowledge stored within the living tabernacles of her countless sheep and devoted pastors would be amply sufficient for her needs.

The difficulty may be put in a different way. Catholics, so the objection runs, point to the Scriptures and Tradition as the sources of God's revelation to them. As between the two, Catholics prefer Tradition, which, Catholics say, is the teaching of Jesus Christ and the Apostles as handed down throughout the centuries, and is to be found in its full expression in the teaching of the bishops throughout the world united under the Supreme Pontiff. The Fathers and theologians of the succeeding ages are witnesses to its continuity and are the treasure houses of this teaching. And yet when you come to examine this teaching in detail it is all contained either im-

plicitly or explicitly in the Holy Scriptures. And so while a distinction is made between the Scriptures and Tradition, in actuality they are the same. And as to the preference given to Tradition, if the two resolve themselves into one, no such preference is warranted.

The best method of meeting this difficulty is, I think, to reconsider the whole question of God's revelations to man in a clearer and simpler manner; and, in the light of such conclusions as we may draw, to evaluate the relative positions of Tradition and Scripture.

God is intelligent, intelligence itself rather. He made us in His own image, intellectual beings. And just as the gift of intelligence connotes the engendering of thoughts and ideas, so it would suppose the interchange and comparison of such mental progeny with that of others — communication with others, in short. If intellectual converse with others is antecedently probable, and is in fact carried out, so too intellectual contact and communication, not as of equal with equal, but in some wise, between the created intellect and the supreme fount of intelligence, God, is antecedently probable. And the events of history testify to its having been carried into effect as a living fact.

Among humans there are varied ways of being in intelligent contact one with another, of giving information, of comparing ideas, by signaling, writing, telephoning, telegraphing, the use of the radio, etc.; and lastly delivering the message in person. Of all the means of communicating ideas, the most perfect, the completest and most satisfactory way is to deliver it in person, to speak man to man.

Now God, whose ways are all perfect, might be presupposed to have used the most perfect manner in communicating with mankind. He chose that all his messages should be delivered to mankind as man to man. "God, who at sundry times and in divers manners spake in time past unto the fathers *by the prophets,* hath in these last days spoken unto us *by His Son,* whom he hath appointed heir of all things, by whom also He made the world." In other words, before the time of Christ God gave forth His messages by the mouth of the patriarchs and prophets. The people received the instructions of God, not from book or written document, but from the mouth of a man like themselves, whose mind and heart God had instructed.

When the fulness of time was come, and the completeness of God's revelation to man should appear, again it is under the form of man speaking to man that God's message was given. In this case the man was God the Eternal Himself, Jesus Christ, true God and true man, Son of God, Second Person of the Most Blessed Trinity and true son of Mary conceived of the Holy Ghost. Here, again, the method of instruction and communication was the same. By oral instruction, by man speaking to man, delivering his message in person, not by written word or inscribed document. It was the living force and personal energy of a living man, in contact with and communicating with other living forces and vital energies. The message was vital, living, and personal in the fullest sense. It was personality dealing with personality.

Now God ordained that this same method should continue throughout the ages. While it is true that the fulness of time and revelation came with Jesus Christ, yet the truths which He brought down from heaven must be delivered to all men, and they must be delivered in the same manner—personally as from man to man. Then, too, the fulness of expression of all these truths was not given by Christ, but, under the guidance and inspiration of God, the unfolding centuries contribute their own share to the full development and complete understanding of God's law and God's truth. Under the inspiration of the Holy Ghost, the bishops of the Church teach; under the watchful eye of the Church theologians elaborate the science of God, and the multitudinous pastors of souls expound His holy word. It is God who acts in, by, and throughout the whole. Tradition is the spirit of God who informs the whole body of the Church.

Tradition then should not be understood exclusively in the sense of a successive handing down from one generation to another the deposit of faith—although this sense is legitimate and has its proper place. It must also be understood in the sense of present delivering of message, of sharing God's message with others, of making others participators in the good tidings of God's mercy. And so St. Paul, while yet alive, and addressing himself to the first generation of Christians, was constantly referring to the traditions which were theirs through God, i.e. the message of God delivered by the Apostles and

those commissioned by them to teach. So, too, in another connexion, we have the *traditio instrumentorum* in the ordination ceremony, without any necessary thought of the handing down from an older to a younger generation. Its first sense is rather the handing over or delivering into another's hands.

Tradition then is not only a handing down from one generation to another, but also a current of life, a life stream, a spirit which animates the Church, a light that guides and directs it. It is the living action of Jesus Christ in the Church through the operation of the Holy Ghost; He the head, we the members: He the vine, we its branches. In it is contained the sense and consciousness of identity with the Person of Jesus Christ. We are bone of His bone, flesh of His flesh.

The whole matter touches on the borders of the indescribable, almost of the incomprehensible. How living energy and vitality act upon other living agents is not a matter that can be subjected to close scrutiny. It may best be shadowed by analogy.

At the signing of the Declaration of Independence, in 1776, there was evoked in countless American hearts a national sentiment and unity of spirit which bound them together in closest union of purpose. They acted and thought as one; their union was fast and firm; they constituted one family united in the closest bonds of affection, loyalty, and sentiment. The Declaration of Independence was not the cause of their union of spirit, but a manifestation of it. This same spirit was again manifested at a later date in the drawing-up of the Constitution. Again the Constitution, a document in writing, was not the prime mover in their solidarity of mind and unity of political aspirations but a result and an issue arising from it. An outward manifestation of the hidden, inner, and spiritual life.

Lincoln, who lived and was nurtured in this American tradition, who spent many long hours in the perusal of the history of the Revolutionary War, and the subsequent upbuilding of the Union of the various sovereign States into a compact and close-knit nation, provides another example of what we wish to explain. His bold stand for unity within the nation, for the emancipation of the slave, his considerate dealings with a fallen foe, were all so many outward evidences of

the inner life—of the tradition of Americanism. Not causes, but effects.

And so the stream flows on. In each age and generation the self-same life-giving and vitalizing energy which lives in, and informs, that subtle entity called nationality, continues on in its course; and in each generation its expression will be different as the circumstances demand; but the source and the life are the same. And so, recently, we witnessed that spontaneous and exuberantly generous response to the call to arms — of heroic bravery at Thieppeville and Boileau Woods — of that determination and undoubted courage which drove the Germans eastward and smashed the Hindenberg line.

It was not Trafalgar or Waterloo that gave rise to the English tradition and stamped its nationality. Nor was it the Indian mutiny nor the Crimean War, with its unforgettable Charge of the Light Brigade. These are incidents by which to judge the hidden spark. Their constant efforts to better social conditions among the poorer classes, their quiet pursuit of the peaceful arts and athletic sports, is another aspect of the racial strain. And then the amazing uprising, as to a man, in defence of Belgium and the sanctity of treaties! England did not depend for her inner life on any of these, nor was her national spirit founded on any one of them. They are but proofts of a life which goes back to Alfred in the marshes of Wessex, when defeat was his lot, and failure his constant companion.

To resume. Men live and act as living forces and personalities, acting and reacting upon each other. They are apt to divide and unite along definite lines of thought, preference, conviction, and attitude toward God and things created. In His dealings with man, Almighty God chose a method which was most congenial and suited to man's needs. He commissioned men to deliver His commands, exhortations, information, invitations. The life of each patriarch, or prophet, was an addition to the family and community treasure-house of mankind. His life, and all it stood for, enriched the world the more. Man under divine inspiration did what he could to preserve the message in permanent form—in writing. A useful and valuable proceeding, but itself not the vehicle of God's message; merely a cold record of it. Just as now, the

reading of a sermon by St. Anthony, or even Savonarola, is not the same as hearing it delivered personally.

In the fulness of time came Jesus Christ, our Lord and Redeemer. Now, not man speaking to man, but God, in the form of man, speaking to man. In Him is the fulness of revelation! But here, too, the method is the same. Building on the past, entering into the life stream of God's family from the beginning, and forming part of it, Jesus delivers his message, the message that has to be delivered to all mankind and to all succeeding generations. Not in writing but in person. Not as a cold dead thing, but as a living, pulsating, vitalizing force. And this method and system He commands should be used henceforth and forever, till the end of the world, in propagating His gospel and spreading His kingdom. Of course something was done to catch, materialize, and externalize that living, moving, energizing message—to reduce it to written expression. One naturally loves to have family pictures around, but there is a great difference between a loving mother and her portrait on the wall. Whatever could be done to capture the vital force and reduce it to external expression was done. Hence the inspired sacred books, the monuments and memorials of the holy ones of God. These indeed are organs of transmission, powerful aids in fostering and nourishing the life; materials from which to gain accurate information of the past; a method for measuring and convincing the world of the identity of the life-current both of yesterday and to-day. But they are not the life itself. They are not tradition itself. They are not the current of life and truth coming from God the Father, through Jesus Christ the Son, maintained, fostered, and nurtured by the Holy Spirit. Just as the food we take is necessary, and contributes to our physical life and the maintenance and propagation of it, but is not the life itself—so the Holy Scriptures, the writings of the early Fathers, the decisions of the Church Councils, the voluminous works of the theologians and spiritual writers, are necessary: they contribute to the life of the Church and its propagation, but are not the life itself.

In many families of long standing, tradition forms a powerful factor in determining the manner of life, mental outlook and inward convictions of the members of them. The vast

acres acquired, the palatial residences built, the libraries founded, the philanthropical undertakings established—none of these is the family spirit and tradition, but they are evidences and results of it. With lapse of time they are powerful instruments for the preservation and continuance of that spirit; they are the material on which the tradition feeds; yet they do not constitute the life.

So in the spiritual order. Tradition is synonymous with life—the life of God in the Church. As might be expected, its articulation is in the leaders and chiefs of the Church. And so we point, above all, to the leadership and teaching of the bishops of the Church—in their corporate capacity, and in conjunction with the Holy Father, the Chief Shepherd.

The Church, acting with the divine consciousness of the Holy Ghost within her, and with the authority of divine power conferred on her by her Divine Spouse Jesus Christ—knowing that her life is identical with that of the Saviour—has solemnly declared certain sacred writings as inspired by the Holy Ghost. These, then, we accept as the direct word and message of God himself.

Others, replete with venerable antiquity, sanctity, and the holiness of doctrine, have not been so declared. Yet these, too, witness to the life of the Church, to her practice and doctrine from generation to generation. These also contain food on which the spiritual and inner life of the Church may feed. These, likewise, are sanctioned, authorized, and recognized by the Church. The faithful then are encouraged to use them; draw strength and sustenance from them; and hold them in the highest respect.

JOSEPH B. HOWARD.

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PRIESTS AND THE MOTION PICTURE INDUSTRY.

Notwithstanding the efforts that have been made in recent years to protect Christian standards of decency against the insidious and degrading influence of moving pictures, about twenty-five per cent of them have continued their appeal to everything debasing in human nature.

At the meeting of the Hierarchy at the Catholic University in Washington in November, 1933, a subcommittee of the Administrative Committee was appointed to deal with the problem of moving pictures. Its members are—

The Most Reverend John T. McNicholas, O.P., D.D., Chairman, Archbishop of Cincinnati,

The Most Reverend J. T. Cantwell, D.D., Bishop of Los Angeles and San Diego,

The Most Reverend Hugh C. Boyle, D.D., Bishop of Pittsburgh,

The Most Reverend John F. Noll, D.D., Bishop of Fort Wayne.

The following article prepared by His Excellency Bishop Cantwell directs attention to the magnitude of the moving-picture interests and to the degrading influence of many of the films that are exhibited. That the problem is one of gravest concern to the priesthood is self-evident.

In our March number there will appear an article on the investigation of the bad effects of the "movies" on children. Some startling and alarming discoveries are reported in the painstaking research so far made.—EDITOR.

SOMETHING of the enormous popularity of the cinema may be gleaned from an examination of the attendance records of recent years. Previous to the advent of the present widespread industrial depression the figures for the paid attendance at motion-picture theatres in the United States were in excess of 100 million a week. Even now, with more than nine million Americans said to be unemployed, with suffering and poverty and hunger widespread throughout the land, the attendance figures hover close to seventy million a week. It is estimated that world attendance upon American-made motion pictures at the present time is close to 250 million a week. The average price of admission throughout the world is about fourteen cents—the average price in the United States is about nineteen cents.

American producers of motion pictures produce each year more than eighty-four per cent of the world's product. The pictures made in the United States are generally accepted as the best from a technical, mechanical and dramatic standpoint, and thus it comes about that American-made pictures set the style in motion-picture production for all the world. Motion-picture producing companies everywhere seek to ape the Hollywood producers in the type and kind of screen fare offered for public approval.

Ninety per cent of all motion pictures made in the United States are made by eight producing companies, whose production headquarters are located in Hollywood. These eight companies, and a number of smaller units, are members of the "Hays Association", so-called—the Motion Picture Producers and Distributors of America, Inc., whose president is Will H. Hays, former Postmaster-General of the United States, with offices in New York City, at 28 West 44th Street, and in Hollywood Boulevard. A California corporation known as the Association of Motion Picture Producers, Inc., whose president is Louis B. Mayer (Vice-president of the Metro-Goldwyn-Mayer Corporation) is a subsidiary corporation of the Hays association in New York. All the members of the Hollywood corporation are members of the Association in New York. The Hollywood association operates as a separate corporate entity but is dominated and controlled by the organization in New York.

The eight large companies in Hollywood which produce ninety per cent of all the pictures made in the United States are the following: Metro-Goldwyn-Mayer Corporation; Fox Film Corporation; Paramount Productions, Inc.; R. K. O. Pictures, Inc.; Warner Bros.,—First National Picture Corporation; Universal Pictures Corporation; Columbia Pictures Corporation; and the United Artists Studio Corporation. This last named corporation is made up of a number of smaller production units, among which are Twentieth Century Pictures, Inc. (only recently organized); Samuel Goldwyn, Ltd., Inc.; Caddo Corporation; Edward Small; Douglas Fairbanks Corporation; the Mary Pickford Corporation; and Charles Chaplin, Inc.

About 480 feature-length talking motion pictures are made each year in the United States. Ninety-six per cent of these are made in Hollywood. In addition, the companies which are members of the Hays Association produce about 2,500 "shorts" each year—pictures of one and two reels made as entertainment pictures (not commercial or educational pictures) for exhibition in theatres.

In the production of these entertainment talking pictures about 100 million dollars is expended annually. Another hundred million dollars is spent each year in advertising these pictures, chiefly in newspapers, and a third 100 million is spent in selling and distributing the pictures to the theatres. At the present time there are in the United States more than 16,000 motion picture theatres equipped for the projection of sound, or synchronized, motion pictures. Of this number more than 3,000 are closed at present, due to the widespread industrial depression.

Silent motion pictures for exhibition as entertainment in theatres are no longer being made. There is no market for these. When American-made talking pictures are sent abroad to countries where the common language is other than English, the pictures are shown either in versions into which the language of the country has been *dubbed* by a clever mechanical contrivance of synchronization, or the language coming from the screen is English with *printed dialogue* in the language of the country, superimposed upon the pictures. Thirty per cent of the gross revenue of all the major producing companies in the United States comes from films sold and exhibited abroad.

There is much commercial rivalry throughout the world among producers of motion pictures. Until the advent of the talking picture the American product maintained almost a world monopoly. With the coming of sound, however, and the early difficulty caused by the language, producers in foreign countries (even in the British Empire) sought to build up their own production companies. In addition to the commercial advantages which it was hoped to secure by native production of pictures, a number of the foreign countries opposed the exhibition of American-made motion pictures on the ground that these were subversive of decency and public morality. In almost every country in the world a strict govern-

mental censorship of motion pictures is maintained and many American pictures are rejected by these censors and not licensed for exhibition on the charge that these "are not suited for public exhibition".

In recent years—since 1929—the motion picture business in the United States, like most other industries which had been greatly developed during the period which followed the World War, has suffered considerable deflation. As this is written, one of the largest production-distribution-exhibition companies —Paramount—is in bankruptcy. Another large company— R. K. O.—organized some few years back under the sponsorship of the Radio Corporation of America, is in the hands of a Federal Receiver. The Fox Corporation, still another of the larger production-distribution-exhibition companies, has been in dire financial straits and has been forced to liquidate its circuits of theatres and to have its bankers, the Chase National in New York, actually cancel something like 55 million dollars of its indebtedness and to issue an entirely new and different series of preferred and common stock as part of a general plan of financial reorganization, to stave off bankruptcy. With the exception of one company—Metro-Goldwyn-Mayer—all the other big companies have been struggling for three years past against actual bankruptcy. All of these with the exception of one small company—Columbia Pictures—are even now in very serious financial condition.

The generally accepted explanation of this condition is: 1. The industrial depression which has affected seriously all industrial enterprise; 2. the wild scramble half a dozen years back on the part of all the big companies to buy, or build, big motion-picture theatres in neighborhoods and in cities where there is no need for them. All the larger companies became seriously involved financially with these unnecessary and very costly theatres, built in an effort to stave off competition and to insure a market for the products of their studios. In the process of rehabilitation, now under way, or already completed, most of these unnecessary, or poorly situated theatres, either have been converted to other uses, or are standing idle. As a result of all this, millions upon millions of investors' dollars have been lost in the motion-picture industry. The producing companies, in addition to their having repudiated enormous

quantities of their stock, both common and preferred, owe enormous sums to the big electric manufacturing companies like the General Electric Co., and the Western Electric Co. It is generally agreed that the American Telephone and Telegraph Co., due to its heavy investments in most of the larger motion-picture companies, will eventually own or control all motion-picture production in the United States.

Previous to the coming of the talking picture, the American-made motion picture sinned chiefly because of its vulgarity. Occasionally, of course, a silent picture undertook to tell a story not suited for screen dramatization; frequently the old silent films offended by their suggestiveness. Some few were definitely vile. Against all such there began to grow half-a-dozen years back considerable public protest. This wave of condemnation had its inspiration chiefly from among organized groups of Protestant churchmen, and the Federal Council of the Churches of Christ in America began actively to organize its forces to oppose and drive out these wrong kinds of films. The Federal Council's work had hardly got under way in earnest when along came the talking motion picture. This, for a while, served as a great magnet for box-office attraction. The motion-picture producing companies, over night, reorganized their business and changed their films from silent to talking pictures, with tremendous profit to all concerned. The "talkies" were a novelty and theatre patrons in all parts of the world flocked by the millions to the movies.

With the coming of the talking picture has come greater and more far-reaching influence. The pictures now impress their patrons not only by sight but with animated sound as well. The talking picture broadened the field of the movies and opened up new channels of art and drama. Screen plays, lifted almost bodily from the fast-degenerating Broadway stage, were made into movies over night, with the result that the cinema has now become the instrument for the telling of tales the like of which was confined, a few years back, to the sophisticated stage or the barnyard.

The difficulties with the talking pictures as we now have them is that they have taken to preaching a philosophy of life which, in most instances, is definitely the wrong philosophy, sinister and insidious. The most competent authority in Holly-

wood to-day is responsible for the statement that many of the talking pictures made out there "teach the philosophy that marriage, the purity of women and the sanctity of the home are out-moded sentimentalities," unworthy of serious consideration at the hands of "intelligent" Americans.

The stories upon which most of the present-day movies are built concern themselves with a discussion of social problems. The movies now discuss morals, divorce, free love, race suicide, unborn children, sexual relationships outside marriage and "double standards", the relationship of sex to religion, marriage and its effect "upon the freedom of women". These and a dozen other kindred subjects have been injected into the talking picture. There is no need to argue the effect of all this upon the public who witness them.

An examination of a number of the motion pictures recently released for public exhibition suggests that the entire motion-picture industry has set itself to the task of seeing which company can produce the most vicious films. In great numbers of these recently exhibited pictures there is a definite attempt to create audience sympathy for the violation of the moral law. The subject matter of most of these offensive films deals with sex relations of every conceivable kind. Sin is condoned, false moral values are instilled in young and critical minds and thus are lowered both the public and the private standards of conduct of all who see them. When the pictures are not vile *in toto*—the subject matter, presentation, photography, dialogue, action—the films are crowded with salacious details, smutty talk, obscene wit, offensive situations. If one were to glean one's knowledge of family life in America from the American screen presentations, one would, unerringly, come to believe that adultery is but a slight adventure in romance that any understanding wife should easily forgive. It goes without saying that a number of the films attempt to justify adultery, while sexual irregularities are played up with enthusiasm and made to appear as acceptable and defensible. A number of pictures selected at random from recent releases measure up something like this: *one* is based upon seduction, rape and prostitution; *two* had a foreign—South Sea Isle—locale and offended by a plot embracing aphrodisiac drugs, rape and revenge; the *third,* also a picture with a foreign locale, was

based upon a romance of native toxicology and nudity; a *fourth* is the story of a nudist colony which, so far, a number of the political censor boards have refused to license for public exhibition; a *fifth* was a vile and revolting story of a mother who became a prostitute in order to provide luxury and education for her son; a *sixth* deals with an alleged cultured social worker who makes it a practice to bear children to men she never sees afterward, the while the "cultured" lady attains to great distinction in the field of social welfare and betterment; the *seventh* contributed a new study to the unhappy small-town girl made happy by the gay adventurer from the city—she giving him her body "on call"; the *eighth* was concerned with the lechery of a fanatic monk and his two attempts at rape; the *ninth* was a rowdy farce with Boccaccian dialogue; in the *tenth,* adultery was justified, or at least conveniently forgotten in a discussion which sought to show that a man's mistress can be his wife more truly "in the sight of God" than the woman he married.

One of the recently released films provides a combination of horror and sex which is startling and nauseating; another, based upon the early days of Christianity, featured an erotic dance that gave great offence to patrons in all parts of the world; still another was the familiar "kept-woman" drama in which the heroine justified her actions to her mother with the simple explanation "I love him". This same moral principle, that deep human affection is an adequate excuse for incontinence, was also preached to the youth of the land by another outstanding "hit" of the current season.

Not all talking motion pictures made in the United States are based upon gross sexual irregularities. Probably one-fourth of them is entitled to be so classified. Many of the pictures are based upon details which may well incite to crime. Some of them make a point of glorifying not only the harlot but her gangster "boy-friend" as well. But, for all practical purposes, it may be well sustained that *twenty-five per cent of all pictures made in Hollywood in the course of a year are definitely bad and offensive.*

Now, it may be asked, who is responsible for all this vileness and worse, that is being made to serve as the instrument of debauchery of the youth of the land. The Jews? Yes—and no. Most of the producing-distributing-exhibiting companies

are operated and managed, when they are not actually owned, by Jews. The only one of the big eight of the companies, mentioned in the early pages of this discussion, which is definitely free from Jewish influence in its management and direction, is the Fox Company. All the other big companies are managed by Jews. Jewish executives are the responsible men in ninety per cent of all the Hollywood studios and it is these Jewish executives who have the final word on all scenarios before production is actually launched. Certain it is that if these Jewish executives had any desire to keep the screen free from offensiveness they could do so.

Back of the Jewish executives, however, stands a group of men and women, all of them classified as " artists ", who are the creators of this new school of vice. The actors, as such, have little influence on the character of the stories that are placed upon the screen. Players are not usually consulted regarding the moral values, or lack of them, that a type or character which they may be called upon to play, suggests. Along with the director of the picture, the writer is the person who creates all the filth of the pictures and it is the writer who is most responsible, next to the managing executives of the studios. With the coming of the talkies there went to Hollywood hundreds of playwrights from the Broadway stage, authors of vaudeville skits and acts and playlets. Along with these went the authors of current " literary " successes, the writers of the pornographic school whose books have had a great sale in recent years. It is from these men and women that the stories now current on the screen are selected. *Seventy-five per cent of these authors are pagans.* They are men and women who care nothing for decency, good taste or refinement. Most of them are living lives of infidelity and worse, wherein there is to be found not a suggestion of respect for religion or for spiritual values.

Someone has taken occasion to say recently that " all the worth-while literary talent in the world " hovers near to Hollywood. In large measure this is true, if by literary talent you mean those men and women whose works appear to have a popular appeal. And if this be true, then one cannot help but observe that the world of literature to-day is in a bad way. If this be literature, then write it down that we are in the

midst of an almost universal era of cynicism, obscenity and destructive criticism. Our writers for the screen spend much of their talents in glorifying the female libertine and the public prostitute. As panderers of this sort, our motion-picture producers have welcomed them and shifted the blame to the public, with the excuse that the public wants that sort of story and will have no other.

It is true in a measure that this sort of stuff seems to be the stuff that American audiences want. What a sad commentary all this is on our literary achievements! After a hundred and fifty years of our boasted education, free and untrammeled, our people care for nothing higher than the vapors of the pig-sty!

Dr. Hamlin Garland in a recently-published book of reminiscences, speaking of the present condition of our literary school, must have had our motion-picture writers in mind when he wrote:

> Another and still more disturbing change is in process. New York is becoming each year more European, more antagonistic to what certain of its writers call New England Puritanism. Month by month these people, contemptuous of "the American tradition", join in celebrating the novelists and dramatists who sound the sexual note most insistently. A claque for the pornographic has developed. It is becoming fashionable to sneer at marriage, chastity, home life, the Church, and to bring into the dining-room the jokes and "wise-cracks" of the roadhouse. Certain so-called philosophers openly advocate the morals of the barnyard, in their essays on "freedom" and their attacks on "the Puritanical ideal". Others have achieved a success by the cheap and easy device of building stories of the saloon and the brothel . . . This is the most disturbing phase of the whole situation. Young writers, perceiving that the pornographic experts are the highest-paid men and women in the field of authorship, are led to write their confessions and voice their "defiances".

In any discussion having to do with moral values in motion-picture entertainment it is the practice with many of the producing people in Hollywood to point to the box-office success of pictures which, to many patrons, are definitely offensive. As a matter of fact, the records indicate that few pictures that are vile, suggestive or unclean attain to any outstanding success.

True, a great number of indecent pictures have some fair measure of success, just as certain popular novels of the present day seem to attain to some success if they are what Bill Nye used to designate as "spicy". But as with novels, so with the screen plays: the great outstanding successes are as clean as a hound's tooth. The most popular screen players to-day are those popularly identified with clean, wholesome entertainment (Janet Gaynor, Marie Dressler, Will Rogers, et al.).

The most outstandingly successful screen offering of the current season is a cartoon comedy in color entitled "Three Little Pigs", with not a shadow of suggestiveness about it. The most successful musical screen play is a foreign picture entitled "Be Mine To-night". "Cavalcade", the stirring screen play produced by the Fox Company almost a year ago, at a cost in excess of one million dollars, continues, in all parts of the world, to sweep everything before it. At the present time there are several fine, clean pictures current in the theatres and they are doing an exceptionally good business.

On the other hand, from an authoritative source comes the information that of a group of "26 over-sexed pictures made this year, only two have been 'outstanding financial successes'. One is rated as 'good'; another as 'not so good'. Nine were only fair box-office successes." This, it is suggested, gives no substance to the contention that "dirt" on the screen is profitable.

The chief difficulty with the production end of the motion-picture industry is that there are too many of the wrong kind of people engaged in it. The production of motion pictures, after all, is a definite form of art, and the films reflect unerringly the moral character of those who create the pictures. One cannot expect a man who has no appreciation of decency or cleanliness, himself, to be very much concerned with the importance of making his picture clean and decent and wholesome. One whose moral antennae are attuned to the mouthings of the gutter, is not likely to react favorably to the wholesome atmosphere of the higher strata. And just so long as those wrong kinds of people are in a position to control the moral content of the motion picture, just so long will the filth of the screen continue.

It is important to note again that not all motion pictures are bad. Many of them are; a substantial portion of them is not.

In an effort to stamp out the wrong kind of pictures, the members of the Motion Picture Producers and Distributors of America in 1931 adopted and formally signed a document that has come to be known as the "Hays Moral Code". This document was written by a Catholic priest, the Rev. Daniel A. Lord, S.J., of St. Louis, Mo. All the larger producers of talking motion pictures in the United States are signatories to this Code, as are many of the smaller producers. Under Hays' jurisdiction, a bureau was set up in the Hollywood offices of the Association of Motion Picture Producers, Inc., to see to the task of applying the very excellent principles of the "Hays Moral Code" to the production of the pictures. Colonel Jason S. Joy was placed in charge of this work and for a while a successful effort was made to conform the pictures to the Code. Unfortunately, however, this good work did not last long. Steadily, during the past two or three years the regulations of the Code have been "honored more in the breach than in the observance," with the result that a new and complete overhauling is now imperative if the motion-picture industry is to survive unhampered by additional State censorship bodies or a Federal censorship law. As this is written, there is no knowledge of what the National Government, by way of the N.R.A., may do regarding the moral values of screen entertainment, though it is reasonable to expect that the Federal Government will not shut its eyes completely to this most important phase of the industry's problems. Certain it is that some action of heroic proportions must be taken if we are to save the youth of America from a pollution and debauchery the like of which America has never known heretofore. In vain do we struggle to rear great educational institutions, if the invidious character of the cinema is permitted to prostitute the character of our adolescent youth. So great is the power of the motion picture to impress the youth of the land that one hour spent in the darkness of a cinema palace, intent on the unfolding of a wrong kind of story, can and frequently does nullify years of careful training on the part of the Church, the school, the home. So great is the problem suggested by the wrong kind of talking picture that drastic efforts must be launched at once if we are to stave off national disaster.

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IS PRIDE THE ENTIRE CAUSE OF SCRUPULOSITY?

AN English translation of Rudolf Allers's *The Psychology of Character*[1] has been recommended to American readers as a work embodying the most recent developments in psycho-therapy, without destroying the principles of Catholic philosophy involved. Allers is a physician, lecturer in psychiatry at the University of Vienna. Although his work is based on the Individual Psychology of Alfred Adler, he maintains that he departs considerably from some of Adler's doctrines, and modifies or enlarges on others, so that he has actually taken what is of value and linked it up with Scholastic philosophy and Catholic theology.[2] This is surely a laudable undertaking. But just how successful his efforts have been is open to discussion.

In the course of his treatment of neurosis, Allers comes to speak of scrupulosity. After having dilated on the "urge to self-assertion", called by Adler the "will to power", he says that "neurosis is due to the exaggeration of the tension between the will to power and the possibility of power".[3] Scrupulosity, says he, is a true neurosis; it shows itself by making constant demands on the spiritual adviser, in always knowing better than the director, in refusing to obey, and he continues:

> Gerson calls scruples a mask of pride. There is pride behind the idea of not being understood even by specialists and experts, a pride that inordinately exaggerates the existing uniqueness of the individual.
>
> Last, but not least, the scrupulous person, who is a moral hypochondriac *par excellence*, concentrates continuously and exclusively on his own ego. I have never come across such people who entertain scruples with regard to the Commandments dealing with love for one's neighbor; sex, the rules of fasting, evil gossip, distraction at Mass, in fact, anything except the love of one's neighbor can form the substance of the scruple. Most of the scrupulous people I have known were at the same time unusually sensitive—another instance of the "delicate organization of their souls" and their obvious ego-

[1] R. Allers, *The Psychology of Character*, trans. by E. B. Strauss, (New York: Macmillan, 1931).

[2] *Op. cit.*, pp. xi, 49, 152, 323, 339, 375, 377.

[3] P. 341.

centricity . . . Scrupulousness differs in no essential respect from other varieties of obsessive or compulsion-neurosis; here too the ego is the real and final goal of thought and action, fellow-men just being regarded as instruments for selfish purposes.[4]

Now Allers is not alone in reducing scruples to pride; similar applications of the Adlerian "will to power" have been made by priests. The pastor L. Husse looks with favor upon Individual Psychology.[5] As for scruples, after recognizing the work of psychologists and theologians who have written monographs on the subject (especially that of Gemelli, Müncker, and Bergmann), Husse maintains that the therapeutical procedures there advocated can be reduced to the fundamental rules derived from Adler's psychology.[6]

In another recent book[7] the same opinion seems to be favored, although it must be admitted that the passage is capable of a different interpretation. In a chapter on Psychoanalysis and Individual Psychology, Father Laub says haughtiness (*Hochmut*) is the more correct designation for the Adlerian "will to power", since pride (*Stolz*) can be used in a good sense as well.[8] Of scruples he says:

This haughtiness, inherited from Adam, disguises itself even more perfectly in scrupulosity. The evaluation of scrupulosity in moral theology must be based on that fact which Individual Psychology calls its special discovery. . . . It is certainly in full conformity with truth when we say openly to the scrupulant: Your scrupulosity is unconsciously, but nevertheless certainly, based on an exaggerated consciousness of self. As soon as you step down from this Adamitic throne, you will allow yourself to be taught; you will give your spiritual director that humble obedience which will readily cure you. . . . Where this abnormal condition continues for years there is a lack either of prudent and firm guidance or of the recognition of the aforesaid truth; for in that case the Adamitic self-exaltation is clearly revealed. Why does the over-anxious person put so much weight on his own whims and doubts, if not because of his unshaken faith in his own wisdom and private theology?[9]

[4] Pp. 356-7.

[5] "Das abnorme Schuldgefühl", in Bergmann, *Religion und Seelenleiden* II, 233-275 (Düsseldorf: Schwann, 1927).

[6] *Op. cit.*, pp. 262-267.

[7] A. Laub, *Seelenabgründe* (Freiburg: Herder, 1932).

[8] P. 69.

[9] Pp. 81-2.

On the other hand, Joseph Donat, S.J., Professor at Innsbruck, is not ready to accept the doctrine of Allers.[10] Father Donat is concerned with a criticism of Psychoanalysis and Individual Psychology as proposed by the founders of each, Freud and Adler. But he also points out some adaptations of Individual Psychology made by Allers.[11] After a summary, in one sentence, of Allers's view on scruples, Donat continues:

> It is well known that many scrupulants are stubborn. But that pathological scrupulosity cannot be explained in this manner will probably be evident to every priest who has had experience in the matter and has looked more deeply into the tangled mentality of such a sufferer, who in spite of his good will, just because of his fears, cannot bring himself to carry out the directions of his spiritual guide. We should have to feel sorry for a poor scrupulant whose spiritual director had this view and acted upon it.[12]

Inasmuch as a number of priests have been heard to say they were convinced "pride is the cause of it all", it may be profitable to look more closely into this theory of Allers.

Even without the reference to Gerson, we are apt to remember that the theologians have indeed spoken of pride as a cause of scruples. But they do not say it is the only cause. Thus the text books of Tanquerey, Könings, Noldin, Sabetti-Barrett, Schilling, Vermeersch, Slater, as well as the works in pastoral theology of Reuter and Krieg[13] list a whole series of causes. No matter how they divide these, they uniformly speak of God as allowing scruples, the devil tempting by scruples, and give us further "causes": a melancholy disposition, morbid inclination to despair, too much work, too little recreation, inconsistency, lack of knowledge, secret pride, reading of rigoristic literature, contact with other scrupulous persons.

Although these authors frequently put pride last in the list of "internal" causes, when they come to speak of treatment they insist first of all upon obedience to the confessor or spirit-

[10] J. Donat, *Über Psychoanalyse und Individualpsychologie,* (Freiburg: Herder, 1932).

[11] Donat, *op. cit.,* pp. 217ff; 233, note; 234f; 245ff; 276ff.

[12] *Op. cit.,* p. 235.

[13] J. Reuter, *Neo-confessarius,* Cap. 13 (edit. 4, Friburgi: Herder, 1919); C. Krieg, *Die Wissenschaft der speciellen Seelenführung,* (2 Aufl. Freiburg: Herder, 1919), pp. 162-165.

ual director. If humble obedience is the first or principal step in the cure, must we infer that pride was the cause of scruples in the first place? Scarcely. Obedience is the indispensable condition of cure, just as obedience to the directions of the physician is a requisite for the cure of a physical ailment. But what of the physician? He must find the causes, and treat them.

Perhaps the passage from Laub, quoted above, is to be understood in this sense too. If scrupulosity continues for years, he says, "there is lack *either of prudent and firm guidance* or of recognition of the aforesaid truth" (my italics). It is possible to understand the passage thus: Assuming that there is prudent and firm guidance on the part of the confessor or spiritual director—prudent guidance involving psychological insight into the causes of scrupulosity, together with therapeutic skill—the only other obstacle to cure is the pride of the scrupulous person. This would be quite different from saying that scrupulosity is completely and adequately explained by pride or haughtiness. We can understand then that the material written especially for scrupulous persons lays great stress on this matter of obedience.[14]

There is a tendency of the human mind to find a single explanation, or a single formula, especially when speaking of causes. Perhaps Husse was right and Allers has found the means of unifying all these causes under one heading. Therefore his theory ought to be examined.

One of the first things noticeable in Allers's description of scruples is that only some of the characteristics of this affliction are stated. Of course he is not concerned with an exhaustive treatment of the subject. But if he were determined to reduce everything to pride, or "will to power", he would choose just those characteristics which are mentioned.

The suspicion that Allers is determined to bring all under the heading of pride is confirmed throughout the book. He maintains indeed that he differs from Adler in that he is "unable to accept the view that man is ceaselessly character-

[14] e. g. V. Raymond, *Spiritual Director and Physician*, (New York: Benziger, 1914) pp. 143ff; P. J. Gearon, *Scruples: Words of Consolation*, (2 edit. St. Louis: Herder, 1925). The advisability of putting such reading matter into the hands of scrupulous persons was questioned in *Eccl. Rev.* LXXXII (1930), p. 622.

ized by the state of tension existing between the two extreme poles of power and love. Therein we see only one of the dimensions, so to speak, out of several in which human life is enacted and developed." [15] But there is good reason to doubt that he has departed from Adler on this point. He maintains in general that, "As pride was the original sin, so that same pride is the final cause of all sins of the past and the present. It is also—even though it be hidden and denied access to consciousness—the primary cause of many, and indeed probably of all, characterological anomalies and perversions." [16] Again, "Neurosis is due to the exaggeration of the tension between the will to power and the possibility of power; in other words it is the direct outcome of the purely human situation following the Fall." [17] In line with these general statements, Allers actually insists that the urge to self-assertion, or pride, is the root of all sins and faults: fear, lying, stealing, obstinacy, wilfulness, depreciation of others, tale-bearing, treachery, slander, sex offenses (especially auto-erotic practices).[18] Pride is the cause of sensitiveness, superstition, inability to make up one's mind, the habit of seeking advice, morbid doubt, preoccupation with the past, scrupulosity.[19] It is likewise back of a whole series of undesirable traits in "difficult" children: disobedience, laziness, defiance, sulkiness, vulgar talk and behavior, an inclination for reckless pranks, and pilfering; absentmindedness, inattention, lack of concentration, apprehension, shyness, unsociability, unadaptability, night-terrors, bed-wetting, fearfulness, touchiness, gloominess, secretiveness, even the suicide of adolescents.[20] Finally

> It appears to us to be beyond question that intellectual doubts, hostility to religion, inability to recognize the authority of the Church, and whatever obstacles there are to the religious life, are all finally bound up with that attitude which we have described as the revolt of the creature against his plan in creation, and against the finiteness of humanity.[21]

[15] *The Psychology of Character*, p. 377.
[16] P. 138.
[17] P. 341.
[18] Pp. 157, 163f, 168f, 185f, 317, 357f.
[19] Pp. 351-354.
[20] Pp. 161, 328ff.
[21] Pp. 374.

Surely a formidable list! It is with good reason that Allers himself fears "the reproach of over-systematization or stereotyping" or "undue simplification." [22]

Just what is this "urge to self-assertion," "pride", "will to power", that is at the bottom of all these things? Although the terms are frequently used—and used interchangeably—there is not to be found anywhere in the book an analysis of their meaning, in spite of the fact that Allers himself maintains "it is always desirable in scientific discussions to restrict the use of a term within narrow and clearly defined limits." [23] In the manner of the Individual Psychologists (and that of the Psychoanalysts) there is simply the statement, and its constant reiteration, that the urge to self-assertion is at the bottom of all these manifestations, as though reiteration alone were proof.

However, the "urge to self-assertion" *seems* to be used for a number of different concepts:

(1) Sometimes it appears to be synonymous with the instinct of self-preservation, or at least a manifestation of this instinct, (although we are told almost immediately that this urge implies more than a special modification of the impulse of self-preservation).[24]

(2) Again it is rebellion against authority, "what the Greeks call ὕβρις, the ultimate fate of which is illustrated in the story of Prometheus." [25]

(3) Sometimes it is identical with that form of pride which strives to be equal to God, that is, the pride of Adam in the first sin.[26]

(4) But at other times it is that pride which is "the ominous attribute of fallen human nature", which is "the root of all other sins", and shows itself in setting up one's own person as supreme.[27]

(5) Yet on other occasions "the will to power" is simply ambition, the impulse or desire to amount to something, to be a success.[28]

[22] Pp. 63, 320.
[23] P. 87.
[24] Pp. 63, 75, 83.
[25] P. 65.
[26] Pp. 135, 138, 165, 209.
[27] Pp. 138, 157, 201, 238.
[28] P. 201.

If some of these can be combined, yet others of these concepts are not coëxtensive. The instinct of self-preservation is certainly not to be confused with Adam's pride. Nor is the pride of Adam before the fall quite the same as that of fallen human nature, because of the concupiscence brought about by the fall. The way in which Allers passes from one to the other, and at the same time generalizes from particular cases, may be shown in a single example. He refers to a passage from Book II of the *Confessions* of St. Augustine, wherein the Saint deplores the theft of pears in his youth and says that he was not fond of enjoying the things he stole, but only fond of the theft and sin. Allers says:

> In stealing, as in the case of all contravention of commands and prohibitions, the inducement is, as the Saint rightly points out, that at the time of the action we imagine ourselves to be greater and more powerful than the person issuing the order. . . . The doing of what is forbidden, then, always means a secret, if fictitious, triumph—a victory over the law-giver, a sign of one's own greatness and power. So indeed all sin, says St. Augustine, is an effort by man to raise himself above God. *Eritis sicut dii*; the old saying still works much evil, and it almost seems as if man, not satisfied with being as God, seeks to be even greater.[29]

It may be that Augustine stole because he was fond of the theft, and perhaps even imagined himself greater than the law-giver (though this latter is not so apparent); but it does not follow that every sin is always such a rebellion. St. Augustine in the same passage points out the other attractions in sin, though he says that he himself did not experience them at that time. Again, in the hands of Allers the pride of Adam responding to the inducement "You shall be as gods" becomes the pride of man after the fall seeking to be even greater than God.

Returning to scrupulosity, when Allers says that pride is at the bottom of it, in which of the above senses is pride to be understood? This is an important point. For it certainly makes a great difference whether that pride is to be interpreted as the instinct of self-preservation, or the desire to amount to something, or pride in that sense in which we speak of the sin of pride. If it is the manifestation of the instinct of self-

[29] P. 165.

preservation, then the scrupulous person is driven to his action by what seems—to him—necessary for salvation. If, objectively considered, this is not actually the case, then it must be due to the patient's lack of knowledge, insufficient instruction, an erroneous idea of the severity of God or of his own obligations, or something of the kind. If this be admitted, then pride is no longer the sole cause, and we find ourselves again among the causes listed by the theologians.

Allers does not specifically say what that pride in scruples implies. But from the characteristics of scruples he mentions, it would seem to be pride in the sense of elevation of oneself above others, of setting up one's own person as supreme. It has already been indicated that we are apt to suspect those particular characteristics are emphasized which could indicate such pride. But not even all of these must be so explained,—for example, the peculiar resistance met in the patient. On this point other psychologists have contributed not a little, by showing in considerable detail the mechanisms of mental conflicts.[30] They have shown why it is that the patient, in spite of his will and his efforts, is unable to carry out the directions of his confessor.

If pride is the sole cause of scruples, what are we to think of the scruples of the Saints? Allers comes to speak of sanctity too. In connexion with neurosis, he says: "The only person who can be entirely free from neurosis is the man whose life is spent in genuine devotion to the natural and supernatural obligations of life, and who has steadfastly affirmed his position as a creature and his place in the order of creation; in other words, beyond the neurotic there stands only the saint."[31] This is indeed refreshing, after so many moderns would have us believe that the saints were neurotics of an extreme type. But as Donat points out: "This is indeed a beautiful praise of sanctity, but on closer inspection it rather shows the falsity of the theory. For it is well known that

[30] For a summary see "Scruples and Psychology", *Eccl. Rev.*, LXXV (1926), 480-506. In addition to the literature there mentioned see Th. Müncker, *Der psychische Zwang und seine Beziehungen zu Moral und Pastoral*, (Düsseldorf: Schwann, 1922); J. J. Mullen, *Psychological Factors in the Pastoral Treatment of Scruples* (Cath. Univ. Studies in Psychology & Psychiatry, Vol. I, No. 3, 1927).

[31] *Op. cit.*, p. 346.

most people who are not saints are likewise not neurotics and show no evidence of becoming such, while on the other hand men who are characterized by high ethical and religious qualities have often suffered severely from the mental effects of neurosis." [32] Allers admits neurotic "episodes or phases" in the lives of saints, but says "they represent periods of transition in which the battle against the dark despotic self is fought out to a victory." [33] We wonder if Allers would admit that the scrupulous "episodes", which sometimes lasted for years, are due to pride—that pride which he seems to mean when he is speaking of scruples.

Although we know that a number of saints suffered severely from scruples, in most cases we are not given any great amount of detail concerning their state. But Dr. Mullen has given in detail the personal analysis of the difficulties of St. Therese of the Infant Jesus shown in her *Histoire d'une ame,* as well as an account of the difficulties of Ven. Louise de Marillac as exposed by her correspondence with St. Vincent de Paul.[34] The reading of these two chapters will show that while pride may have entered to some extent, it was by no means the whole cause of the scruples.

It will be admitted by almost all who have had to deal with these difficulties that pride can be a cause of scruples. But it is quite another matter to say, as Allers does, that the sole cause of the scrupulous state—as of all sin, neurosis, character faults, etc.—is pride. Not only does he fail to offer proof, but his concept of pride, or will to power, or whatever he chooses to call it in different places, varies so much that it may mean anything—or nothing. As far as the work of Allers is concerned, Fr. Husse's expectations of a synthesis in the light of Adler's Individual Psychology apparently are not realized. We seem to be justified in saying that the theory of Allers has contributed nothing of value on the matter of scruples, and we may agree with Donat that "we should have to feel sorry for a poor scrupulant whose spiritual director had this view of scruples and acted upon it."

JOSEPH C. KEMPF

St. Mary-of-the-Woods, Indiana.

[32] *Uber Psychoanalyse u. Individualpsychologie,* p. 223.
[33] *loc. cit.* [34] *op. cit.,* Chaps. V & VI.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

Decretum circa Indulgentias Recitationi Rosarii et Pio Viae Crucis Exercitio quibusdam in adiunctis lucrandas.

Saepius huic Sacro Tribunali supplices libelli oblati sunt ut animum Summi Pontificis intentum facere dignaretur in difficultates, quibus non raro obnoxii sunt christifideles, gestandi scilicet in manu, prout generatim praescriptum est, sive coronam pro acquirenda maiore indulgentiarum parte, quae recitationi sancti Rosarii sunt adnexae, sive Crucifixum pro lucrandis indulgentiis Viae Crucis, adnexis recitationi viginti *Pater, Ave* et *Gloria,* quod quidem in eorum favorem conceditur, qui impediuntur, quominus iter quatuordecim stationum complere queant. Hae supplicationes eo spectant ut idem Sacrum Tribunal a Summo Pontifice indultum benigne ab huiusmodi implenda praescriptione, his difficultatibus occurrentibus, obtineat.

Infrascriptus Cardinalis Paenitentiarius Maior, in audientia sub die vigesima Octobris proxime elapsi, prout sui officii erat, de his petitionibus Ssmum D. N. Pium Pp. XI certiorem reddidit, qui vehementer exoptans, ut quantum fieri possit, usus utriusque salutaris exercitii facilior evadat, ideoque maior frequentia in dies succrescat,—sive quia sacratissimi Rosarii cultus

Genitrici Dei Mariae est gratissimus atque ad eius maternam protectionem impetrandam efficacissimus, sive quia erga Iesum Crucifixum pietas aptissima est ad christianos animos sancte commovendos ad memoriam recolendam mysteriorum Redemptionis, cuius hoc anno exiens undevicesimum saeculum ut perquam solemniter commemoraretur Ipse voluit et imperavit,— praefatarum difficultatum valore mature et aeque perpenso atque recognito, nolensque eas obstaculum fore allaturas spiritualibus beneficiis, quibus christifideles frui valeant, benigne concedere dignatus est ut quoties vel causa operis manualis vel propter aliam rationabilem causam oriatur impedimentum, quominus, iuxta praescriptiones, in manibus gestari queant vel corona vel Crucifixus, quibus accessit benedictio ad lucrandas Indulgentias vel Ssmi Rosarii vel Viae Crucis, possint cuncti fideles easdem lucrari, dummodo recitatione, de qua agimus, durante, secum quomodocumque coronam vel Crucifixum deferant.

Praesentibus, absque Apostolicarum Litterarum expeditione, in perpetuum valituris, contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae, die 9 Novembris 1933.

L. Card. Lauri, *Paenitentiarius Maior.*

L. * S. I. Teodori, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Assistant at Pontifical Throne:

7 July, 1933: The Most Rev. Paul P. Rhode, Bishop of Green Bay.

14 July: The Most Rev. Robert William Spence, Archbishop of Adelaide, South Australia.

5 October: The Most Rev. John Joseph McCort, Bishop of Altoona, and the Right Rev. Hugh Singleton, Bishop of Shrewsbury, England.

Protonotary Apostolic ad instar participantium:

26 October: Monsignor Canon Seraphin Banfi, of the Diocese of Southwark.

Domestic Prelates of His Holiness:

5 June, 1933: Monsignor Thomas M. Conroy, of the Diocese of Fort Wayne.

19 June: Monsignors Thomas F. Egan and Daniel Byrnes, of the Archdiocese of Chicago.

28 July: Monsignor William Henry Flynn, of the Diocese of Hartford.

29 July: Monsignors Hugh L. McMenamin, Matthew J. W. Smith and William O'Ryan, of the Diocese of Denver.

6 August: Monsignor Marino Priori, of the Diocese of Indianapolis.

8 August: Monsignor Charles Dubois Wood, of the Diocese of Charleston.

10 August: Monsignor Charles H. Thiele, of the Diocese of Fort Wayne.

11 August: Monsignors Emile Vincent and O. Zaccarias Letendre, of the Diocese of Sherbrooke, Quebec, Canada.

12 August: Monsignors John J. Boylan and Vitus Stoll, of the Diocese of Des Moines.

Monsignor John Augustine Ryan, of the Archdiocese of St. Paul, and the Catholic University of America.

28 August: Monsignors Charles Goeckel and Walter A. Gorman, of the Diocese of Scranton.

12 September: Monsignor John J. Murphy, of the Diocese of Newark.

22 September: Monsignor William Byrne, of the Diocese of Waterford.

Privy Chamberlain Supernumerary of His Holiness:

29 June, 1933: Monsignor James B. O'Reilly, of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

The Office of Indulgences of the SACRED APOSTOLIC PENITENTIARY decrees that the faithful may gain the Rosary indulgences or the indulgences of the Way of the Cross attached to a Crucifix blessed for Stations (on condition of reciting the *Pater, Ave* and *Gloria* twenty times), *without holding the rosary beads or the crucifix in their hands,* provided they have the beads or crucifix on their person during the recitation of the prayers, and provided they are hindered from holding in their hands the beads or crucifix on account of some manual occupation or other reasonable cause.

The ROMAN CURIA announces officially some recent Pontifical appointments.

CONFESSIONS OF WOMEN OUTSIDE THE CONFESSIONAL.

Qu. When hearing confessions in hospitals a priest is frequently requested by nurses and other attendants to hear their confessions also. Since they may not leave the assigned corridors, may this be considered a *vera necessitas* in the sense of canon 910 § 1? Or would the priest lack jurisdiction?

Resp. It is presupposed that the priest enjoys the usual faculties of the diocese to hear confessions of men and women. If these nurses and other attendants are all men, any reasonable cause will make it quite lawful to hear their confessions outside the church or chapel and outside the confessional; for the Code is not so strict in requiring that the confessions of men be heard in a church or a public or semi-public oratory. Although

it has been officially declared that even men should not ordinarily be heard except in the regular and public confessional,[1] nevertheless the obligation is not a grave one and a slight reason will justify a departure in the case of men's confessions.[2]

But for the hearing of women's confessions outside a duly appointed confessional a *real necessity* is required. What would constitute a real necessity must be left to the confessor's prudent judgment. In the circumstances mentioned by our inquirer there would ordinarily be no such necessity as would justify hearing the confessions of women nurses and other attendants outside a confessional. There might, however, under certain conditions be sufficient necessity for excuse, for example, if the nurses or attendants should otherwise be deprived of every reasonable opportunity of going to confession with the usual frequency because of the hours they have at leisure. There is, however, little reason for this supposition in a Catholic hospital, which can justly be expected to arrange matters so as to make it possible for its nurses and other attendants to repair to the chapel for confession. In a non-Catholic hospital this might not always be so easily arranged.

In the absence of such a real necessity the confessor does not lose his jurisdiction. But he would act unlawfully. His act would be an unlawful one, and the penitents would act unlawfully also by confessing outside the confessional; and since it is a grievous matter, their unlawful confession would render the confession itself sacrilegious and invalid, provided they are aware of the prohibition and, therefore, act in bad faith. Since, however, these penitents will scarcely be aware of the prohibition and will, therefore, confess in good faith, their confession will *not* be unworthy and the absolution will be valid even though the priest is in bad faith when receiving their confessions and absolving them.

If the circumstances warrant it, there is another way of overcoming the difficulty. While as a rule a confessional for women should be erected only in a church or a public or semi-public oratory (Canon 909 § 1), nevertheless one can be erected

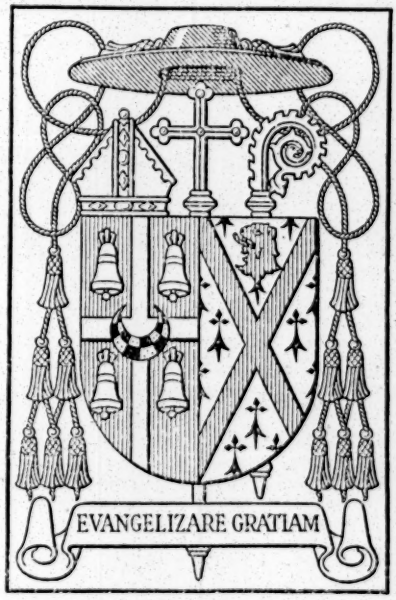
[1] Pont. Com. ad C. C. auth. interpret., 24 Nov. 1920—*Acta Ap. Sedis*, XII (1920), 576.

[2] Cf. Can. 910, § 2, F. M. Cappello, *De Sacramentis* (Turin, Marietti, 1926), II, pars I, n. 942, 4, 5.

by authority of the local Ordinary in some other fitting place.[3] But care must be taken that no danger of scandal or of evil gossip may arise from the choice of the place for such a confessional—a matter that only the Ordinary can judge.

RECENT EPISCOPAL ARMS.

I. Arms of the Bishop of Alexandria.

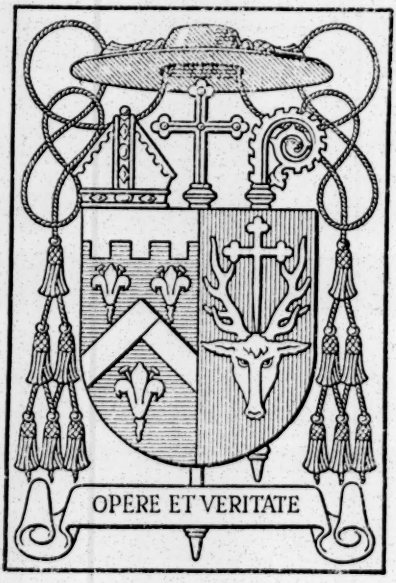


Two coats impaled. A: Gules, a cross between four bells silver and, en cœur, a crescent chequy gold and sable (See of Alexandria). B: Ermine, a saltire, and, in chief, a lion's head erased gules (Desmond). The arms of the Diocese are based upon the traditional arms of the Patriarchate of Alexandria, which, according to early writers, were: Silver, three bells gules. This coat was also occasionally ascribed to Alexander the Great; its first appearance in print is in Ulrich von Rich-

[3] Cappello, *op. cit.*, n. 941. Cf. also Pont. Com. ad C. C. auth. interpret., 24 November, 1920, ad III: "Canon 522 ita intelligendus est, ut confessiones quas ad suae conscientiae tranquillitatem religiosae peragunt apud confessarium ab Ordinario loci pro mulieribus approbatum, licitae et validae sint, dummodo fiant in ecclesia vel oratorio etiam semi-publico, aut in loco ad audiendas confessiones mulierum *legitime* destinato."—*Acta Ap. Sedis*, XII (1920), 575.

ental's Book of the Council of Constance (Augsburg 1483). The black and gold chequered crescent is from the Azpilcueta arms inherited by St. Francis Javier, Patron of the cathedral church. The Bishop's impalement shows the ancient Desmond arms, with the addition of the lion's head, for a "difference", to indicate his name Patron, St. Daniel, Prophet.

II. ARMS OF THE BISHOP OF ST. JOSEPH.

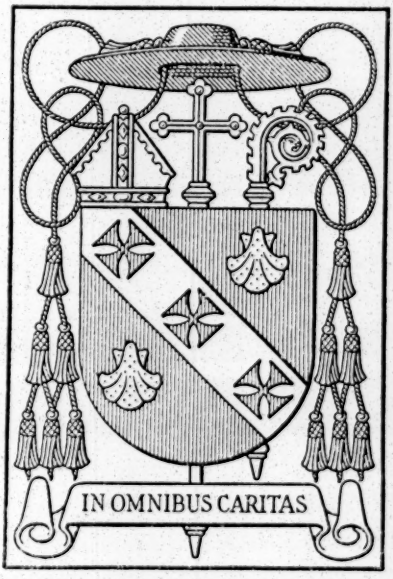


Two coats impaled. A: Azure, a carpenter's square as chevron between three lilies and a battled chief, all silver (See of St. Joseph). B: Gules, a stag's head caboshed, with a crosslet fitchy issuing from it between the antlers, both silver (Le Blond). The arms of the Diocese have been explained in the REVIEW.[2] The Bishop's impalement is based upon the arms of the Le Blond family of the Isle de France, who bear a silver boar's head. There are several other coats of families of the same name in different regions of France: on most of them the charges are of silver (or white), to suggest the name. In the present case, in honor of St. Hubert, the prelate's name Patron, the boar's head is replaced by that of St. Hubert's stag.

[2] Vol. LXXI, No. 3, p. 289.

This is shown, in iconography, with a crucifix between the antlers, but in heraldry the Corpus should be omitted.

III. Arms of Bishop of Bida, Auxiliary of Cleveland.



Gules, on a silver bend between two gold escallops, three crosses formy gules. This is simply the McFadden arms with the tinctures of the field and bend reversed, for a personal "difference", and the addition of the escallops of St. James, the prelate's name Patron. In the wretchedly drawn and, for the most part, incorrect assemblage of coats-of-arms which precede the current popular Histories of Ireland, etc., the arms of the O'Briens are given to seven other families, among them McFadden, because they are held to derive from a common pre-heraldic ancestor. This is an easy way to evade the trouble of heraldic research. On the same theory, as we are all descended from Adam, every man-Jack of us might just as well use the coat which the early heralds, ignoring the date of the rise of heraldry, calmly ascribed to our first ancestor; and thus, the fundamental purpose of this medieval art being nullified, we should have to invent some new system of figural identification.

Pierre de Chaignon la Rose.

WHERE DID THE BLESSED VIRGIN DIE?

St. John the Apostle, who by the dying Saviour's direction "took her to his own", might have indicated the place of the death and burial of Mary, had he chosen to do so. Actually we find no mention of it in any of his writings. Neither is there any other authentic historical document to settle the question. There are two traditions claiming respectively Ephesus and Jerusalem as the place of her death and burial. The tradition of Ephesus seems to be prior in time.

The earliest trace extant for the Ephesus tradition is a passage in the synodal letter of the Council of Ephesus (431). The passage in translation reads: "Wherefore when Nestorius, the renewer of the impious heresy, came to the city of the Ephesians, where John the theologian and the Virgin Mother of God, St. Mary, and of his own motion estranged himself from the assembly of the Fathers and Bishops . . . he too was condemned . . ."

It will be noticed that the passage relevant to our subject—"where John the theologian and the Virgin Mother of God, St. Mary"—is merely an incidental remark of the synodal letter. What does it mean? Does it mean that St. John and the Blessed Virgin "lived in Ephesus" and that they "are buried there"? If so, it would be an important argument in favor of the claim of Ephesus. But may it not just as well mean that St. John and Mary "are held in great veneration", or that they "have a memorial church" at Ephesus? If it means only the latter, then obviously it has no weight in determining the place of death and burial. This much is patent: the passage lacks clearness and definiteness.

True, Père Tillemont, the French Church historian, claims that since in classic usage the verb "to be" is often omitted, in this case we are justified in supplying the present tense of "to be" and should read: "where are John the theologian and the Virgin Mother of God, St. Mary". But even if we grant that we should supply "are", the clause is perfectly intelligible if we take it to mean that there was in Ephesus a church erected in honor of St. John and the Blessed Virgin. At least it is not certain that we must accept the meaning put upon the clause by Père Tillemont when he interprets it as

meaning that the bodies of the Apostle and the Blessed Virgin were buried at Ephesus.

Against the claimants of Ephesus must be mentioned also a pertinent remark of Alexander Natalis, the French Dominican. Polycrates, bishop of Ephesus in the second century, wrote a letter to Pope Victor in which he gives a list of the "luminaries" of the Church of Ephesus. Now not only does the bishop fail to give prominence to Mary as one of these "luminaries", but he does not even mention her name. "He says never a word," observes Alexander Natalis, "about the Virgin Mother of God, which he certainly would have done in this place, by way of commending his Church, had he known her to have died and to have been buried in Ephesus." Whilst ordinarily no strong argument can be based on the silence of an author, yet in this case the silence of Polycrates is very significant, to say the least, for the occasion demanded the mention of Mary as the most eminent of the "luminaries" of the Church of Ephesus, had she ever lived there.

Some years ago the claim of Ephesus received apparent confirmation from the "revelations" of Catherine Emmerich, who maintained that the Blessed Virgin spent the last years of her life and died near Ephesus, in a house which she described minutely. Then in 1891 some French missionaries, engaged in explorations near the ruins of Ephesus, found at Panaghia-Kapouli, some ten miles from the city, the remains of an ancient house or chapel, which appeared to them to agree with the indications given by Catherine Emmerich and which a local tradition regarded as the house in which Mary had lived.

But regarding these "revelations", it is to be remembered that, as they are of a private nature and have not thus far received the approbation of the Church, they really have no weight in determining an historical fact. Besides, it is known that as published by Clement Brentano they contain many errors and fantastic features, which should make us hesitate in accepting them. Hence the agreement of the condition of the ruined house with Catherine's description does not compel us to accept her statement as to the history of the building. Moreover, we have the "revelations" of St. Bridget of Sweden, placing the death and burial of Mary in Jerusalem, and St. Bridget's "revelations" have received the approbation

of the Church, which ought to give them a higher claim to our acceptance than those of Catherine Emmerich.

Great names are cited in favor of the claim of Ephesus, such as Pope Benedict XIV, Calmet and Tillemont. Pope Benedict was so positive of Ephesus that it is said he intended to remove from the breviary those lessons which mention Mary's death at Jerusalem, but he died before he could carry out his intention. Pope Benedict, however, was swayed entirely by the authority of Calmet, who in turn merely accepted the view of Tillemont. Since Tillemont's opinion was based on an unwarranted interpretation of a clause in the synodal letter of the Council of Ephesus, as stated above, the authority of these great names loses much of its weight. They advance no argument that has not been found inconclusive by other scientific students of the question.

But the strongest argument against the claim of Ephesus may be deduced from the known fact that St. John did not go to Ephesus before the death of St. Paul, which occurred between 64 and 68. "It is taken for granted that, since St. Paul in his last Epistle to Timothy, written just before his death, does not make, any more than in his other epistles to the Ephesians and Colossians, even the least reference to St. John, the beloved disciple did not appear in Ephesus before the death of the Apostle of the Gentiles." [1] But Mary was already dead many years at that time. The year of her death is variously given as 42, 48 or 52. "If Our Lady died in the midst of the assembled Apostles, as tradition appears to have preserved the remembrance, her death must be placed before the feast of the Passover in the year 42." [2]

There seems therefore no possibility of admitting even that Mary accompanied St. John to Ephesus, much less that she died and was buried there. Bishop Alexander MacDonald does not hesitate to say absolutely: "There is not the faintest echo of an ancient tradition that the Blessed Virgin was buried at Ephesus." [3]

The claim that Our Lady died and was buried at Jerusalem rests on a more solid basis than that of Ephesus.

[1] Gigot, *Outlines of N. T. History*, p. 348.
[2] Rene de la Broise, *St. Mary the Virgin*, p. 246.
[3] *Religious Questions of the Day*, vol. 3, p. 245.

From the gospel testimony that "the disciple took her to his own" it seems logical to conclude that Mary's permanent residence after our Lord's Ascension into heaven was with St. John at Jerusalem, even though the latter was at times absent from the Holy City on apostolic missionary journeys, as may be seen from Acts 8:14 and Acts 21:18. And if Mary thus dwelt permanently at Jerusalem, it would further seem but natural to conclude that she died there.

This *a priori* reasoning is confirmed by certain apocryphal writings of the early centuries. "The apocryphal works of the second to the fourth century are all favorable to the Jerusalem tradition. According to the 'Acts of St. John by Prochurus,' written 160-170 by Lencius, the evangelist went to Ephesus accompanied by Prochurus alone at a very advanced age, i.e. after Mary's death. The two letters 'B. Ignatii missa S. Joanni,' written about 370, show that the Blessed Virgin passed the remainder of her days at Jerusalem. That of Dionysius the Areopagite to the Bishop Titus (363), the 'Joannis Liber de Dormitione Mariae' (third to fourth century) and the treatise 'De Transitu Beatae Mariae Virginis' (fourth century) place her tomb at Gethsemane. From an historical standpoint these works, although apocryphal, have a real value, reflecting as they do the tradition of the early centuries." [4]

When we arrive at the fifth century, we are on more solid ground for establishing the Jerusalem tradition; for it was in the fifth century that Mary's tomb was discovered in Gethsemane. There is indeed no contemporary record of the discovery, yet the fact of the discovery is beyond question.

St. John Damascene, writing in the eighth century, and quoting the words of what he calls the Euthymian History, relates as an unquestionable fact that in the year 451 the Emperor Marcian and the Empress Pulcheria, having heard of the recent discovery of the Blessed Virgin's tomb, sent for Juvenal, bishop of Jerusalem, then in Constantinople for the Council of Chalcedon, and requested him to send the coffin containing her sacred body to Constantinople, that it might be placed in one of the churches lately erected there by the Empress in honor of the Mother of God.

[4] Meistermann in *Cath. Encycl.*, s. v. *Tomb of Mary.*

Juvenal replied that it was true the coffin was still in Gethsemane, but not the body; for, according to an ancient and trustworthy tradition, on the Apostles' opening the sepulchre on the third day after her death, they found within nothing but the grave-clothes, the holy body of the Virgin having been already taken up into heaven. On hearing this their Imperial Majesties desired that the coffin wherein Our Lady's body had reposed, together with the garments which it contained, should be sent sealed to Constantinople. There it was deposited in the magnificent basilica of Our Lady of Blachernae.

Even if there is some doubt about the genuineness of the passage in St. John Damascene and also about the historic truth of the Euthymian account of the words of Juvenal, yet the discovery of Mary's tomb at Jerusalem in the fifth century cannot be called in question, for after that period many writers claim to have seen it with their own eyes. Thus, to quote the earliest of these witnesses, the author of the Epistle of pseudo-Jerome to Paula and Eustochium, which critics assign to the latter half of the fifth or the earlier part of the sixth century: "Her sepulchre is shown and we saw it ourselves not long ago in the midst of the valley of Josaphat, which lies between Mount Sion and Mount Olivet; and thou too, Paula, hast seen it with thine own eyes, as well as the church built there in her honor."

"At any rate," says Father Maas, S.J., in the *Catholic Encyclopedia,* "we may conclude that about the beginning of the fifth century there existed a fairly general tradition that Mary had died in Jerusalem, and had been buried in Gethsemane." We may lament that thus far historical documents are wanting to establish the connexion of the tradition with apostolic times, but this should not prevent our acceptance of the tradition; for if we are willing to accept only what is vouched for by original documents, then we must reject the whole of ancient history and much even of modern history. Besides, documents may be forged, but no human power could have originated a tradition such as that which has obtained since the early fifth century and which proclaims Jerusalem as the place of the death and burial of the Blessed Virgin Mary.

ANDREW NEUFELD, O.M.CAP.

Mt. Calvary, Wisconsin.

THE MOUNTAIN.

It is not surprising that the one hundred and twenty-fifth anniversary of the founding of Mount St. Mary's College at Emmitsburg, Maryland, passed by without extensive notice in the Catholic press. The blowing of trumpets has never been encouraged at the Mount; and those of her alumni who may have felt like bursting into print were probably restrained, as the writer was, by a feeling that their Mater Amatissima should have her own birthday celebration in her own way, before they did so. Now that that quiet event has passed, the Mountain may pardon one alumnus for speaking out, for he has two reasons: to pay a little of his debt and, more than that, to do justice, not to the Mount, but to those who, in this day of larger colleges and seminaries better equipped (from a material point of view), may not be aware of that chapter of their history which has been called the Story of the Mountain. Good wine needs no bush, but the vintner is serving his patrons as well as himself when he advertises.

Someone has said that, if you know American history, you know the history of Mount St. Mary's, and, if you know the Story of the Mountain, you know much of American history. Of American church history the saying is perfectly true. Mount St. Mary's is the second oldest seminary in the United States and the second oldest college. By a curious chain of circumstances, the student body is older, as a corporate group, than the institution itself, for, when Father Dubois began to teach near Emmitsburg, he drew eight students in a body from an already existing school in the adjoining State of Pennsylvania. That was in 1808. For the background of Mount St. Mary's it is necessary to look farther back, to the movement of Catholic settlers from eastern Maryland who came west to seek new opportunities and greater freedom. Some went to that Holy Land of America, Catholic Kentucky; others settled, still in Maryland, in Frederick County. Among them were the Elders, at whose farm, Clairvaux, the first Mass in Emmitsburg was celebrated, the spot now being marked by a commemorative stone, a few minutes' walk from the College. Their spiritual wants were cared for by missionaries from Frederick and other traveling priests, until Father John Dubois, a refugee from the French Revolution, came to

Emmitsburg and built a church on the slope of a hill three miles from the village. In 1808, on a site a little below the church he erected his school. Dubois was a Sulpician at the time and relations were close with St. Mary's in Baltimore. As his Vice-President, he had Father Simon Gabriel Bruté de Rémur, another refugee, a doctor of medicine, an able scholar, the friend of leading Americans and such Frenchmen as the brothers de Lammenais, the spiritual director of Mother Seton, and himself a very holy priest; his biography has been well written by Sister M. Salesia Godesker, O.S.B. Bruté's title, "The Angel of the Mountain," was well merited. After a few years, the priests at the Mountain left the Society of St. Sulpice and gave the College the form of government it substantially preserves to-day: an association of secular clergymen, aided by lay professors.

The talents of Bruté and Dubois could not be hidden: the one became first Bishop of Vincennes, and the other, third Bishop of New York. Under a succession of Presidents, Egan, McGerry, Purcell, Jamison, Butler, the college prospered, receiving in 1836 from the State of Maryland the revised charter which is still in force. In 1858, the golden jubilee was celebrated, under President John J. McCaffrey, who had already held office for twenty years and was to hold it for fourteen more. By that time the alumni already counted such names as that of McCloskey, our first Cardinal; Hughes, his successor in the See of New York, who had been a gardener at the College before beginning his studies and whose wooden house still stands there; Quarter, first Bishop of Chicago; Elder, Archbishop of Cincinnati; Chatard of Vincennes, Corrigan of New York, and the first bishops of Wheeling, Savannah, and Hartford.

Three years later came the Civil War. Priests and students saw history made as they watched the smoke of Gettysburg from Indian Lookout, still a favorite walk. The College suffered from the departure of students to enlist on both sides (there were only two graduates in 1864) and from its charity in keeping on the rolls students whose families were impoverished by the conflict. A grave financial crisis developed after the War, and it took nearly twenty years of the persistent efforts of Presidents McCaffrey, McCloskey, and Watterson,

and such friends of the Mountain as Chief Justice McSherry and Father Byrne, Vicar-General of Boston, to clear it away. One of the most pleasing pages in American church history is that which tells of the generous response made by other Catholic colleges to Father Byrne's appeal to save the Mountain. It was saved; and the wise administrations of Presidents Allen, O'Hara, Flynn, and the present incumbent, Monsignor Bernard J. Bradley, have not only continued the College in existence, but have brought a steady growth in stability and efficiency.

The late Professor Lagarde has written: "The highest tribute to the college and the best proof of its efficiency are found in the careers of those whom it educated." Not for nothing has the Mountain been called the Mother of Bishops. The great name of Spalding must be added to those already given, and it is only one of many. At the present time, such members of our hierarchy as Bishops Gerow of Natchez, Mahoney of Sioux Falls, and Hafey of Raleigh are Mountaineers; and, as if to show that time has not halted the Mountain's fecundity in missionaries, the Holy See made one alumnus of recent years, Maryknoll's Bishop Walsh, Ordinary of Kongmoon, and another, Dom Francis Clougherty, O.S.B., Chancellor of the University of Peking, while that institution remained under Benedictine auspices. Nor does the Seminary have all the honor: the names of Taney in jurisprudence, LaFarge in art, Miles in letters, come to mind as representatives of a long list of laymen whose lives have enriched America. And there are other names, less known outside the circle of Mountaineers, but dear to them, Pise, Seton, McMurdie, McSweeney, Grannan, Burroughs, and a host of others, many of them resting until the last day in the little cemetery on the hill above the College. That discouragement of trumpets spoken of above forbids much comment on living Mountaineers: but one name can not be passed over—that of Monsignor John J. Tierney, just now completing fifty years in the priesthood, most of them spent as Professor in the Seminary and College. It is a safe venture to say that there is not a Mountaineer priest who does not think of Monsignor Tierney when he reads a psalm, or a lay alumnus before whose mind that tall figure, unbent by years, does not come when a familiar Latin tag meets his eye;

and Monsignor Tierney's personality has entered our hearts as deeply as his teaching has our intellects. An enthusiastic admirer once said to the late Bishop Shahan, "Bishop, you're not a gentleman—you're a nobleman." The same thing can be said of Father Tierney.

Mount St. Mary's cannot be dismissed without mention of Mother Seton and her Daughters of Charity at St. Joseph's College nearby. It was to the priests of the Mountain, under God, that Mother Seton owed that growth in holiness which we hope the Church will soon signalize by her beatification; and what the Mountain owes to Mother Seton is written in the Books of God. The friendship between that valiant woman and Father Bruté is still echoed between the Valley and the Mountain.

After a century and a quarter, the Mountain carries on. Year after year, classes leave, not large in numbers, but as devoted as their predecessors to the Mountain's ideals of sound patriotism, of zeal for God and love of Mary. Her traditions are unbroken. Her faculty is linked in direct succession with Dubois and Bruté; her latest register of students contains a Taney, an Elder, a Sappington. Still she does not live in the past, for new professors are being drawn wherever able men are found and her student body embraces fresh stocks, unheard of in the America that saw Dubois lay the first bricks of his first church. There is a saying among Mountaineers that the Mountain will cease to exist when the Blessed Virgin is no longer pleased with what is being accomplished there under her name. It is for the children of the Mountain to see that this does not come to pass in the future, as they have seen to it in the past.

This quite unofficial sketch is inadequate, even for its unpretentious purpose. If any Mountaineer reads it, he will think at once of many names and many facts that could have been included, and are not. A critical history of the College remains to be written, and no short sketch could attempt what even the patient chronicler of "The Story of the Mountain" failed to achieve. But let us hope one end has been served: to mark an event in American church history by recalling to mind a little of what we all owe Mount St. Mary's after a hundred and twenty-five years.

DONALD HAYNE.

Davenport, Iowa.

SECOND MARRIAGE CEREMONY BEFORE A MINISTER.

Qu. Bertha, a Catholic, married John, a baptized Protestant, with a proper dispensation, before a duly authorized priest. For some time after her marriage she had been contemplating an additional marriage ceremony before a Protestant minister, in order to please John's mother, a staunch Protestant.

1. If she actually had carried out this plan and gone through an additional marriage ceremony before a Protestant minister, would she have incurred excommunication?

2. If for any reason she would not have incurred the excommunication inflicted for such an offence, would her sin be reserved?

3. If in this latter case the sin is not reserved, would she have been guilty of mortal sin?

4. If she obtained a dispensation from the impediment of mixed religion or of disparity of worship in a diocese where the parties are required to give an explicit promise of not having a second marriage ceremony before any non-Catholic minister, would such a second ceremony in violation of that promise invalidate the dispensation or the marriage?

Resp. 1. If Bertha had actually had the second marriage ceremony performed before a Protestant minister she would by that very fact have incurred the excommunication reserved to the Ordinary, as inflicted by canon 2319 § 1 n. 1. Only if there were present some such cause as ignorance which was not crass and supine (cf. can. 2229), would Bertha escape that excommunication. But in our present circumstances it would seem to be rather difficult to excuse a Catholic who is fairly well instructed from this censure; for in season and out of season it is brought home to all that the crime entails excommunication. In fact in some quarters it is claimed that the excommunication inflicted by the III Plenary Council of Baltimore, n. 127, was the means by which the earlier frequency of this crime was reduced to a minimum. Ignorance might perhaps be successfully pleaded for those Catholics whose instruction, owing to circumstances, is less satisfactory.

2. If Bertha were actually excused from having incurred the censure, then her sin would not be reserved, so far as the general law of the Church is concerned. According to canon 2246 § 3, if one is excused from the censure inflicted for a sin he actually commits, his sin is not reserved and any confessor

can readily and licitly absolve the penitent, without special faculties.

3. The fact that some extrinsic cause (e.g., ignorance of the censure) excused Bertha from the censure would not of itself change the gravity of her sin, which is objectively a grievous sin. If she honestly but erroneously thought that such a second marriage ceremony before a Protestant minister was not a grievous sin, that would free her subjectively from formal grievous sin.

4. The fourth question calls for a distinction.

(a) If before the marriage *in facie Ecclesiae* both parties gave the promises sincerely and only after the marriage changed their minds and proceeded to the second marriage ceremony before a Protestant minister, then this change of heart would not affect the validity either of the dispensation or of the marriage.

(b) If, however, the required promises were not given sincerely and the parties at that time already had determined upon the second marriage ceremony, it seems by far more probable that the dispensation would be invalid; for the Church requires that the promises he made *sincerely*. If for the validity of the dispensation granted by bishops, even when the promises are sincerely made, there must also be moral certainty that they will actually be fulfilled, how much more necessary does it not appear that the promises themselves be sincerely given?[1] The promise of the Catholic "that I will practise my religion faithfully," and of the non-Catholic that the Catholic party "shall be allowed the free exercise of [his, her] religion", is violated by the second marriage ceremony before a Protestant minister, even if there be no formal promise not to go through such a ceremony; and if this is intended by the parties at the time they give the prescribed promises, the latter are insincere and seem to render the dispensation invalid.

[1] Cf. Leo P. Foley, "Sincerity of the Promises before Mixed Marriages", *The Homiletic and Pastoral Review*, XXXIII (1933), 742-743; "Disparity of Worship and Fictitious Guarantees", *The Irish Ecclesiastical Record*, LXIX (1933), 630-635. Both these propound the view that insincere guarantees are insufficient for a valid dispensation. The opposite view is taken in "Consultationes, De cautionibus matrimonialibus", *Jus Pontificium*, XIII (1933), 207-214.

What should be said of the validity of the marriage following a dispensation granted upon the strength of such insincere promises? Here again it is necessary to distinguish.

I. If the Protestant is baptized, the validity of the marriage will not suffer on account of the apparently invalid dispensation, since the impediment of mixed religion is merely prohibitive and does not render invalid a marriage contracted without a valid dispensation.

II. If the non-Catholic was not baptized, then, on the supposition that the dispensation from the diriment impediment of disparity of cult is invalid because of the prescribed promises being given invalidly, the marriage itself would be invalid.

It is to be noted that the arguments advanced against this solution by the *Jus Pontificium* are not convincing; they do not seem to be even solidly probable. Nevertheless at the present stage of the problem and considering the standing of that periodical it may be preferable that the final decision be referred to the Holy Office.

PROVIDING SACRAMENTS FOR CATHOLICS IN NON-CATHOLIC HOSPITALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In an address given at New Orleans the members of the American Hospital Association were informed that up to 1876, only 661 hospitals had been established in the United States. In 1900, 2,080 had been founded. Then came what we may call the rise and spread of hospitals. In one generation, up to 1928, 5,000 hospitals were added to the list, bringing the total to over 7,000.

The speaker's topic was Hospitals from a Business Man's Point of View. That point of view cannot be overlooked. There is, however, another aspect. I should like to consider hospitals from a religious point of view. Of course I am not concerned with over 700 hospitals that are Catholic. Many other hospitals are operated by various religious bodies. Then there are the United States Army and Navy Hospitals. There are state, county, and city institutions. Finally we have a host of private hospitals.

All of these hospitals have a capacity of almost a million patients. According to reports the average occupancy is about seventy per cent. These figures are given in order to arrive at an estimate of the number of Catholics, about twenty-five per cent, who are patients in what we may call non-Catholic hospitals. In most accident cases no choice of hospitals is possible. Many corporations have arrangements to send their patients to a certain hospital. Then, too, there are many doctors who wish to treat their patients in an institution not of the patient's choice. Thousands of patients are admitted to wards for treatment or operations through the clinic. Too much praise cannot be given to this branch of hospital work. There are, however, certain disadvantages to patients in the ward side of hospitals.

Professor David Reisman in the *Art of Medicine* says: "In the past we have taken a too narrow view of our task in caring for the sick human being, for we have been interested only in the patient or in his disease. The art of medicine concerns itself with the totality of his environment — his family, his friends, his occupation, his social and pecuniary status; indeed with everything that can favor or retard his recovery from illness."

Five years of close association with hospitals in Chicago and New York bring me to the same conclusion. The "totality of a man's environment" will be considered only too quickly if he is a private patient. But even in the case of such patients, religion very often has no part in that totality. Unless a patient in a private room or ward is obviously a Catholic, many doctors, nurses, and hospital managers are not interested in the subject.

The tendency has been to consider medicine as a business. Since business is business, there is no place for religion. This is especially true in our large city hospitals. Before they became so numerous, the local doctor cared for the patient at home. The old family physician knew all about his patient. Especially he knew what religion he adhered to, if any. Moreover, he was himself a religious man. To-day many doctors are avowed atheists or indifferent to religion. It has little or no part in their life. What is the result? It is this. "In some, many in fact, of our non-Catholic, and even sectarian

hospitals, thousands of Catholics, some of them black sheep, who wilfully strayed away because of divorce, birth control, and marriage entanglements, meet their judge without having been prepared for death."

Canon 944 says in part, " Great care and solicitude " should be used to have sick persons receive Extreme Unction " while they are fully conscious." The responsibility to provide against *a sudden and unprovided death* for those under our jurisdiction in every kind of hospital rests I believe first on the priest, then on the relatives, and after that on the patient. I believe, however, that it is a problem to be settled by the priest and hospital managers and that all hospitals would gladly coöperate, once the most efficient way is shown.

I am here concerned with hospital managements who for some reason best known to themselves, do not ask or record the patient's religion. We believe and know of the therapeutic value of hope as an aid to recovery. In a sensible way we are Christian Scientists. But we do not believe in leaving our Catholic people in a false state of hope concerning spiritual things. The technique of doctors and nurses is always to instill hope into the patient and relatives. " While there is life there is hope." This is often a false hope. The tendency among patients and relatives is never to think of death. That word is almost forbidden in hospitals. What is the result? Many Catholic patients die suddenly when every one thought things were going well. In many cases this happens late at night. Relatives are not present, and nurses, doctors, and attendants in their efforts to prevent death have no time to call a priest. Furthermore, they do not know the Catholic viewpoint about Sacraments for the sick and dying.

So far I have tried to give an idea of the procedure in hospitals that have no record of a patient's religion on a card or chart. No doubt many hospitals because they are non-sectarian do not chart a patient's religion. Let us consider a few institutions that are by their very nature the last word in non-sectarianism.

First among these are the United States Army and Navy hospitals. I quote from letters telling of their methods in handling the religious problem of enlisted men. The United States Navy: " In reply to your letter asking how we handle

the religious problems of patients in Naval Hospitals. You will note that the admission card is an official government form. Space is given for the religion of the patient. It is always the custom when a Roman Catholic officer or enlisted man is dangerously ill, if there is no Navy Chaplain of his faith near, to summon a priest."

The office of the Surgeon General of the Army War Department states: "The regularly assigned Chaplain is called to administer the Last Sacraments when death is imminent in the case of a dangerously ill or injured patient. At the smaller stations where no regular Chaplain is assigned, it is the prescribed duty of the commanding officer to make arrangements through civilian agencies of the community to assure this and other religious services to members of his command." The United States Army and Navy is not so non-sectarian as to neglect to provide for the needs of dying Catholic patients.

Now to consider the City hospitals in New York and San Francisco, and Cook County hospital in Chicago. Bellevue Hospital in New York, and other city institutions, provide a bedside card which has a space for religion. Jewish, Catholic, and Protestant chaplains are paid annual salaries by the City of New York. Day and night the Fathers are busy administering Sacraments to the sick and dying patients. Cook County Hospital, Chicago, with a capacity of 3,300 patients has a resident Catholic chaplain day and night. That system to my mind is perfect. There instructions for the nurses are on every desk—"When to call the Chaplain?"—"If possible, see the Chaplain during his regular visit. Unless the word 'all' is on the chart, notify the chaplain when serious notice is sent to the relatives. Do this even if the religion of the patient is unknown or doubtful, and even if the patient has been pronounced dead. Science has shown that there may be a considerable interval between apparent and real death."—"Why to call the Chaplain?"—"Charity to the patients demands it. Moreover, this act of kindness will be appreciated and remembered by relatives and friends of the patient."

The Chaplain of City and County Hospital of San Francisco has sent me a form whereon there is a space for Church affiliation. He says: "Conditions here are ideal. In case a patient is seriously ill, the supervising nurse is responsible. She calls a priest. I stamp the chart 'omnia'."

I have given these examples of procedure in the hope that priests will be more concerned about suggesting some system to hospitals under their jurisdiction. We should do all in our power to deliver our good Catholics, more especially bad Catholics, from a "sudden and unprovided death". I believe that hospital managers will only too willingly coöperate, once we show them the way. If we do our best we shall go far in making Canon 944 practical. It is the duty of every priest to exercise, especially for hospital patients, that degree of intelligent "care" and "solicitude" that will give Catholics an opportunity to have the ministrations of a priest "while they are fully conscious" or at least *in articulo mortis*.

DONALD L. BARRY, C.S.P.

New York.

SLOT MACHINES, LOTTERIES, SWEEPSTAKES.

Qu. Is it immoral to risk money in a slot machine? Is it immoral to have a slot machine placed in a store or other public place? Is absolution to be refused to a penitent who keeps a slot machine?

Resp. 1. In itself risking money in a slot machine is no more immoral than betting or gaming. In order to be morally lawful, slot-machine playing should be free from fraud, the player should not risk more than he can afford, and there should be something like equality of risks between the owner of the machine and the players. The last condition is the only one that presents any special difficulty. It is understood, of course, that the slot-machine operator makes a profit; in other words, the total winnings must be less than the total amount of money put into the machine. Suppose, however, that the amount received by the players is only 25 per cent of the amounts that they have risked. Would that be an illustration of unfair profits and cheating? Probably not, in view of the fact that the operator of the machine does not promise any definite percentage of returns to the players nor any definite proportion between the favorable and unfavorable chances of winning.

2. If the above mentioned conditions are observed and the operation of the slot machine is not forbidden by law, the enterprise does not seem to be immoral. If, as is generally

the case, the business is legally prohibited, then the operator is guilty of wrongdoing which probably amounts to a grievous sin, because the enactment of such a prohibitory statute implies that the forbidden enterprise is gravely injurious to the community.

3. If the statement just made is correct, then absolution ought to be refused to a penitent who refuses to get out of the slot-machine business.

The slot-machine enterprise is not essentially different in its moral aspects from sweepstakes. In practice, however, it is usually worse owing to the larger number of persons that become its patrons, at least in countries where lotteries are not legalized. Moreover, the purpose of lotteries is to a great extent beneficent, for example, on behalf of hospitals, whereas the slot machine is operated entirely for private gain.

SECOND MASS AFTER A PRIEST BREAKS HIS FAST.

Qu. 1. Through an oversight, a priest who is obliged to binate takes the ablution at the first Mass. A large number of the faithful usually attend the second Mass. It is said that the Holy Office has forbidden the celebration of a second Mass by a priest who has thus broken his fast. Is this report correct? And if so, what is to be done in such a case?

2. What should be done on All Souls' Day if the celebrant broke his fast by taking the ablution at the second Mass and a large congregation is expected for the third Mass which had been announced?

Resp. 1. The Holy Office issued the following rescript, 2 December, 1874: "Se per ragione di scandalo o di ammirazione si possa giammai celebrare la seconda Messa dopo la prima quando gia è stato infranto il digiuno. *R. Negative.*" At first sight one might suppose that this would absolutely settle the question. But authors point out that the Church views the obligation of the Eucharistic fast before Mass as far more serious than that of the faithful assisting at the Holy Sacrifice on Sundays and holidays. And in a conflict *per se* the latter must yield to the former. In other words the mere fact that the faithful would be deprived of the opportunity of attending Mass on Sunday or on a holiday of obligation would not of itself be sufficient reason for a priest who has broken his fast,

to say Mass.[1] But if special circumstances are added, they permit him to do this. When interpreting the above reply of the Holy Office authors make a distinction.

(a) In a situation such as is described by our inquirer, a priest of good repute may be able to explain the circumstances satisfactorily and thus avoid all scandal and defamation. In this supposition they say that the decision of the Holy Office applies fully and the priest would not be permitted to celebrate a second Mass after taking the ablution at the first Mass. If then there were some who took offence, it would be but a *scandalum pharisaicum* and not worth further attention.[2]

(b) It will often be difficult to explain away serious danger of scandal or defamation; for instance, if occasion were taken for detraction and rash judgment,[3] there is good reason to fear that many who could easily go to another church to attend Mass would on this account fail to do so.[4]

In these and similar situations the authors quoted above assert that these cases go beyond the conditions mentioned in the rescript of the Holy Office referred to and are, therefore, not comprehended in its prohibition; and that for such reasons it would be permissible for a priest who is no longer fasting to celebrate Mass or to say a second Mass after consuming the ablution at the first.

[1] In view of the recent greater willingness of the Holy Office to relax the law of the Eucharistic fast before Mass, some authors would now consider this reason alone sufficient to permit a second Mass after breaking the fast. Cf. W. Mulder, "Missae celebratio a sacerdote non jejuno", *Nederlansche Katolieke Stemmen* (1933), p. 211, quoted in *Jus Pontificium*, XIII (1933), 217.

[2] P. Gasparri, *De Sanctissima Eucharistia* (Paris-Lyons: Delhomme et Briguet, 1897), n. 435; F. M. Cappello, *De Sacramentis* (Turin: P. Marietti, 1921), I, n. 511, 2, b); D. Pruemmer, *Manuale Theologiae Moralis* (4 et 5 ed., Fribourg i B.: Herder & Co., 1928), III, n. 20, 3; A. Bloderer, "Erlaubtheit der Bination Nach Bruch des jejunium naturale, *Theologisch-Praktische Quartalschrift*, LXXXIV (1933), 586-590.

[3] J. Aertnys — C. A. Damen, *Theologia Moralis* (II ed., Turin: Marietti, 1928), II, n. 161; Cappello, *loc. cit.*

Two actual occurrences may be mentioned. When the present writer was in attendance at the parochial school the priest who binated every other Sunday announced at the end of the first Mass that he could not celebrate the second Mass as he had inadvertently taken the ablution at the first Mass. Imagine the consternation of the people when they took this to mean that the saintly pastor had received absolution for only one Mass.

Another priest who was celebrating the Masses on All Souls' Day in a Sisters' Chapel announced after his first Mass that he could not say the second and third, because he had taken the ablution in the first Mass. The Sisters were exceedingly angry, believing that this was done as an affront to them. Is this a case of *scandalum pharisaicum?*

[4] Pruemmer, *loc. cit.*

2. The faithful are under no obligation to attend Mass on All Souls' Day. Any reason, therefore, based on the obligation of assisting at Mass on Sunday and holidays can have no application on that day. But fear of scandal, defamation and the like, that may follow from the omitting of a second or third Mass that had been announced for All Souls' Day would justify a priest in saying the announced public Mass after having consumed the ablution at an earlier Mass.

UNITING MASS AND THREE HOURS' DEVOTION ON GOOD FRIDAY.

Qu. Would one be permitted to unite the Mass of the Presanctified and the Three Hours' Devotion of Good Friday by starting the Mass at twelve o'clock noon and continuing the service with preaching until three P. M.? Mass may be begun as late as one P. M., may it not? The present custom probably diverts many from the morning liturgical service.

Resp. The solution which our inquirer proposes would violate no canon of the Code, nor any decree of the Sacred Congregation of Rites. A sermon (after the reading of the Passion and before the prayers) is positively allowed by the *Memoriale Rituum Benedicti PP. XIII".*

The addition, however, of the "Three Hours" to the regular Good Friday morning service would make a total of at least four hours' public prayer. Would this not put too great a stress on congregation and priest?

THE SANCTUS CANDLE.

Qu. Time was when a candle was lighted at the Sanctus bell of the Mass. This candle was extinguished after the ablutions. The custom seems now to be obsolete. May an individual celebrant continue to use the above ceremony, and may he advocate the same use in his church?

Resp. The "Rubricae Generales" of the Missal, titulus XX, prescribe the lighting of a third candle at the Sanctus at low Mass: "In cornu Epistolae . . . paretur cereus, ad elevationem Sacramenti accendendus."

It is the custom now in many places not to light the additional candle, and it may be kept where it exists (Decree

4029 ad 11). A priest who should personally observe what the official text of the rubrics still prescribes should not be disturbed in mind.

The Sacred Congregation, by decree 4241, ad 6^{um}, declares that, in spite of the general non-observance, the diocesan Ordinary may restore by a special ordinance the observance of the standing rubric.

ONE ORATION FOR DECEASED IN LENT.

Qu. May one oration be added for the deceased person for whom Mass is said in Lent, on Ember days or vigils, when a double or semi-double occurs? Wuest-Mullaney in *Matters Liturgical,* 216-5, say it is not allowed because the decree seems to have been withdrawn. Kieffer's *Rubricistick,* p. 103, note 2, holds the same opinion and quotes *Ephemerides,* 1922-1 in his favor. Wapelhorst, No. 56, paragraph 6, allows it.

Resp. We believe, with Wuest-Mullaney, Kieffer and the *Ephemerides Liturgicae,* that the decree of 12 June, 1912, was intentionally omitted on page 4 of the Appendix II of the *Decreta Authentica.* It must be considered as cancelled, and the only rule concerning the addition of a prayer at Mass is to be found in the rubrics of the new Missal of 1920, "Additiones et Variationes" VI, 6: "In omnibus Missis lectis, Missa quidem conventuali excepta, quae in die ritus simplicis, extra Ferias majores privilegiatas, vel de occurrenti Officio celebrentur, vel ex votivis pro re non gravi nec publica simul causa eligantur, plures dici possunt ad Celebrantis libitum orationes, et in iis, extra Tempus Paschale, etiam Oratio pro defunctis apponi canto tamen semper ut Orationes hujusmodi: (1) post Orationes a Rubricis praescriptas et Collectas ab Ordinario imperatas locum habeant; et cum eis septenarium numerum non excedant, atque imparem praeterea numerum retineant vel inducant. (2) Inter se illum ordinem servent qui supra . . . est praefinitus; et Oratio pro defunctis penultimum semper locum inter alias occupet."

Therefore in low Mass on a ferial day in Lent, on the Ember days or vigils—if a double or semidouble occur, or on the Monday of the Rogation Days (Easter season), it is no longer permitted to add the Prayer for the Dead in whose behalf the Mass is applied.

INFORMATION ASKED OF PRIESTS BY INSURANCE AGENTS.

To the Editor, THE ECCLESIASTICAL REVIEW:

I am glad to act upon your verbal suggestion by calling attention to my experience with insurance agents who call at the rectory from time to time to inquire about the age of a policy-holder recently deceased. Originally I was inclined to accommodate them, but I have changed my practice.

It seems to me that insurance agents should take proper steps to satisfy themselves about the age of an applicant before the policy is written. I can see no reason for refusing, and I can see every reason for extending courtesy to an agent when he asks this information at the time of writing a policy.

But if, in his desire to write a policy, he is lax in his investigation, he is probably led by the prospect of his commission. When the policy-holder dies, he may then develop zeal, and inquire into the age of the deceased, with a readiness to raise the question when it can be done without any relation to a commission. I believe that we would do well to refuse such information to an insurance agent, when it is sought after the death of a policy-holder.

F.

Ecclesiastical Library Table

RECENT THEOLOGY.

A recent contribution of outstanding merit to Catholic theology is the monumental work, still incomplete, *Theologia Dogmatica Christianorum Orientalium Dissidentium*,[1] by the Rev. Martin Jugie, A.A. A review of the first and third volumes — the former dealing with the origin, history and sources of the theology prevailing in the Greek and Russian "Orthodox" churches, the latter treating in detail of the sacramental doctrines of these communions—has already appeared in the pages of THE ECCLESIASTICAL REVIEW.[2] The year 1933 saw the publication of the second volume, which discusses the tenets of Orthodox theology concerning God, the Holy Trinity, the Creation, the Incarnation and Grace.

The introductory remarks of Father Jugie are of great help toward the understanding of Orthodox Greco-Russian principles of theology. In general, the positive rather than the scholastic method is employed; the theologians are wont to shun the use of philosophic doctrines and terms, as tending to reduce a supernatural science to the plane of the natural. However, between the sixteenth and the eighteenth century there were some theological writers who utilized the principles and the methods of Catholic scholastic philosophy. Nor was this the only point of communication with Western Christianity. During the eighteenth and nineteenth centuries, especially in Russia, Orthodox theology was notably influenced by German Lutheranism; but in more recent times the tendency has again been toward Catholicism. However, many and divergent views are defended by different theologians, all claiming to represent the authentic teaching of Orthodoxy; and many opinions that were once unanimously accepted in these separated Eastern communions, and even approved by synods, are today rejected.

In proving the existence of the Deity, Orthodox theologians incline toward Ontologism, proposing the idea of God as innate in the human mind, or as immediately perceptible. In a lengthy chapter, Father Jugie describes the theological system

[1] Letouzey et Ané, Paris.

[2] Library Table, June, 1931.

of Gregory Palamas, a scholar of the fourteenth century, which the Byzantine Church has officially recognized. According to the teachings of Palamas, there is a real distinction between the divine essence and the divine operations, and a similar distinction between each Person and the divine nature.

As would be expected, Father Jugie considers at great length the Orthodox doctrine on the mode of procession of the Holy Ghost, since it was the incorporation of the *Filioque* into the Nicene Symbol that furnished the occasion for the schism under Photius. The conclusion arrived at by Father Jugie is that the doctrine that the Third Person proceeds from the Father alone, although it has been taught by many Orthodox theologians and even appears in several official pronouncements, is nevertheless only a theological opinion in the Orthodox churches. Nowadays there are not a few theologians who teach that the Holy Ghost proceeds " from the Father through the Son ", and their explanation of this formula is quite consonant with Catholic doctrine. Hence, this point can no longer be regarded as an insuperable obstacle to reunion with the Catholic Church.

On the whole, Orthodox theology is in harmony with Catholicism in the treatment of creation, the Incarnation and divine grace. However, in some theological writings there is a tendency to favor the Protestant concept of the nature of original sin and of its disastrous effects on the human will. Another approach to the doctrines of the Reformers appears in the denial of the transferability of the satisfactions of one person to another.

Father Jugie promises to keep up his praiseworthy labors by adding to the three volumes already published, treating of the Eastern schismatics, one or two more volumes dealing with the doctrines of the Oriental heretics, the Nestorians and the Monophysites. It is apposite to remark in passing that the pen of this same indefatigable writer has also given us the article on Penance in the Oriental churches, which appears in the most recent fascicle of the *Dictionnaire de Théologie Catholique*.

An account of the ecclesiastical organization, the cult and the dogmas of the Orthodox Church by one of its communicants is *L'Orthodoxie* [3] by S. Boulgakoff. The book strikingly

[3] Alcan, Paris, 1932.

exemplifies the deep appreciation prevailing among Eastern Christians of the interior and spiritual aspects of the Church of Christ, which are too often neglected by the theologians of the Latin Church. To the author of this work the essence of the Church is "the divine life revealing itself in creatures; it is the deification of the creature through the Incarnation and Pentecost". A remark of the Rev. L. Malevez, S.J., reviewing in the *Nouvelle Revue Théologique* for August a new edition of Van Noort's *De Ecclesia,* is quite appropriate—that in the near future we shall have to revise our text-books so as to include a more adequate treatment of the inner life of the Church. At present, our theological manuals confine themselves almost exclusively to the consideration of the external and juridical features of the Mystic Body of Christ.

In the Eastern churches, both Uniate and separated, an important element of the marriage ceremony is the crowning of the couple, followed by the priestly benediction. In the minds of the people this is frequently regarded as the essential portion of the rite. How can this be harmonized with the doctrine, now admitted by practically all Catholic theologians, that the essence of the sacrament of Matrimony is the consent of the contracting parties, mutually given and accepted? An answer to this question is proposed by the Rev. A. Raes, S.J., in a series of articles in the *Ephemerides Liturgicae* for 1933, entitled "Le Consentement Matrimonial dans les Rites Orientaux". He analyzes the marriage ceremony in each of the Eastern rites, and finds in all some expression of consent. In some churches, this consent is given, not during the marriage ceremony itself, but on the occasion of the espousals; nevertheless, when it is finally authorized by the Church through her solemn blessing, it constitutes a true contract and sacrament. This explanation of Father Raes seems more satisfactory than that which seeks the manifestation of marital consent in the fact that the contracting parties freely allow themselves to be crowned and blessed.

Although Jews mingle freely with Christians in all walks of modern life, it is undeniable that the latter possess only vague and imperfect ideas of the religious ideas and ideals of the race of Israel. An interesting article in the *Theologisch-Praktische Quartalschrift,* 1933, III, by the Rev. H. Stieglecker furnishes

considerable information in this connexion. The hope of a future Messiah still prevails among the Jews; but this hope is now generally directed, not to an individual, but to the Jewish people as a whole, who are to be the mainspring of a movement by which all mankind will be brought to the knowledge of the one true God, and through which a Messianic era of peace and of justice will be inaugurated. However, it is not against the principles of Judaism to expect a personal Messiah; but to ascribe to him a divine nature is utterly alien to Jewish religious concepts. Similarly, the idea of vicarious satisfaction by the Messiah for the sins of mankind is rejected. The Jews still regard themselves as the chosen people, destined by God as His instrument to regain the homage of mankind. The conversion of pagan nations to Christianity is looked on with favor by the Jews, as a stage in the journey of humanity to the acknowledgment of the God of Abraham.

In *Biblica*, 1933, II and III, the Rev. J. B. Frey, C.S.Sp., secretary of the Biblical Commission, discusses the question, why the religious message of Christ, a Jew, was rejected by so many of His Jewish contemporaries. As the chief cause of this anomaly, Dr. Frey assigns the extreme divergence between the Messianic idea cherished by the Jews of that epoch and that proclaimed by our Lord. The majority of the Jewish people, influenced largely by such apocryphal writings as the Parables of Henoch and the seventeenth Psalm of Solomon, visualized the kingdom of the future Messiah in a very materialistic and nationalistic light. Moreover, they were imbued with a spirit of jealousy for the divine rights of Jahve, so that the idea of a Messiah who would partake of the divinity of the Father was repugnant to them. Furthermore, they conceived the soteriological office of the Messiah, not to bring sinners to justification, but rather to assemble around himself the just and to scatter the wicked. It is not surprising therefore, that in the face of such ideas, so inadequate to portray the Messianic type actually realized in Christ, He found Himself rejected by so many of the Israelites.

Dr. Frey then goes on to show that the attitude of the Jewish people was not due to a dearth of prophecies presenting a true picture of the Messiah, but was rather the result of their prejudiced reading of these prophecies. There were sufficient

statements in the inspired books to acquaint them with the spiritual and universal character of the Messianic kingdom, and even to prepare their minds for the acceptance of Christ's divinity. Moreover, they shut their eyes to the fact that the promises of temporal glory to the Jewish nation were conditional on the fidelity of the Davidic rulers to the law of God, and this condition was not fulfilled.

It was through compassion for the Jewish people, led astray by the mistaken interpretations of the prophecies that they received from their teachers, that Christ revealed His Messiaship only gradually, lest too sudden a proclamation of His dignity find them utterly indisposed to accept His teachings. He had first to prepare His hearers for the idea of the Messianic kingdom as a dynasty not of this world. Thus, concludes Dr. Frey, the manner of teaching adopted by our Saviour, of revealing Himself little by little, which is adduced by some as an indication that He came only gradually to the realization of His Messiaship, was in reality a manifestation of the genius of a divine pedagogue, adapting His lessons to the developing capacity of His pupils.

An extensive treatment of the Jewish religion of today is *Le Judaisme,* by Professor A. Vincent.[4] The author believes that the supernatural in Judaism is rapidly disappearing, and that the Israelitic religion is becoming a mere theism, limiting its religious obligations to the observance of the natural law. A more exalted picture is presented by the German rabbinical scholar, Dr. Leo Baeck, in his *Wege im Judentum.*[5] He develops the theme that Judaism is the most potent adversary of the spirit of Grecian antiquity, which, he claims, has become the spirit of the Christian Church. Dr. Baeck also contends that the Gospel as originally preached by Christ was Jewish in content and signification, but was subsequently dissociated from Judaism and impregnated with Greek philosophy by the preaching of St. Paul.

Another recent work relevant to Judaism is *Theologie des Alten Testaments* [6]—the first volume of a comprehensive study

[4] Bloud et Gay, Paris, 1932.
[5] Schocken-Verlag, Berlin, 1933.
[6] Hinrichs, Leipzig, 1933.

of the theology of the Jewish religion prior to the time of Christ, by a Protestant scholar, W. Eichrodt. The volume deals with the alliance between Jahve and His chosen people, and is to be commended for the truly Christian understanding it manifests of the chief purpose of the Old Law, to serve as a preparation for the spiritual kingdom of Christ. A series of lectures under the title *The Church of Israel*[7] by the late Dr. Robert Kennett of Cambridge University gives a rather unfavorable description of the religious life of the Jewish people before the seventh century B.C. He asserts: "For a parallel to the religion of the average Israelite during this period we must look to the modern Uganda or India" and "Israelite sanctuaries before 621 B.C. were not superior to Hindoo temples".

Great credit is due to the Rev. Thomas F. MacNamara, of the English Mill Hill Fathers, for his illuminating accounts of the non-Christian religions of the East, for the purpose of pointing out the vast differences between them and Christianity, and consequently of refuting the charge that Christianity borrowed portions of its creed or of its cult from these religions. Thus, the historian Gibbon did not hesitate to assert that the Catholic Church derived from the Koran the doctrine of the Immaculate Conception. In the *Irish Ecclesiastical Record* for May Father MacNamara writes on Islamism. It is a Jewish heresy, he contends, although it imbibed some elements of Christianity, such as the miraculous conception of Our Lord and the sinlessness of Our Lady, from apocryphal and heretical sources. In the *Clergy Review* for November Father MacNamara writes on "Buddhism and Christianity", and gives abundant proofs that the religion of Christ has not derived any of its teachings from the creed of Buddha. In this connexion he quotes extensively from letters of Cardinal Newman and from the writings of Professor Rhys Davids, the most outstanding scholar in recent times of Buddhistic belief and literature. Father MacNamara cites some good authorities who return the shaft of the above mentioned charge, and claim that certain elements of present-day Buddhism—especially the ritualistic practices of Lamaism—owe their origin to the early Christian missionaries in Asia.

[7] University Press, Cambridge.

The Rev. E. Gomez, O.P., writing in the *Clergy Review* for August, refutes the accusation that the medieval scholastics derived certain of their theological notions from the Muslim scholars. Father Gomez contradicts one of the above mentioned statements of Father MacNamara, when he asserts: "Islam is rather a Christian heresy, a mixture of antitrinitarian and Arian elements, than a different religious system. St. John Damascene, to whom Muslim religious belief was familiar, classes it among Christian heresies".

The output of literature on Anglicanism, occasioned by the centenary of the Oxford Movement, still continues.[8] "Is Anglicanism merely a Schism?", by the Rev. Joseph Keating, S.J., in *The Month* for November, is a forceful protest against those who persist in according to the Established Church of England a status similar to that of the schismatic Eastern communions. The writer emphasizes the distinction, often neglected even by Catholics, between the schism that took place under Henry VIII and the heresy inaugurated by Elizabeth. The former breach was healed under Mary Tudor; the latter still divides Anglicanism from Catholicism. Father Keating complains of those Catholics who, like the author of an article on the Oxford Movement in the *Études* for 20 September, 1933, betray a lamentable ignorance of the true condition of the Anglican Church, and consequently are doing positive harm to souls by deferring the conversion of individuals to the Catholic Church with the chimerical hope of a conversion *en masse*.

Several timely articles have also appeared in the *Clergy Review*. The Rev. Selden P. Delany, in the July issue, under the heading "The Oxford Movement in the United States" pleads for a sympathetic attitude toward his former co-religionists. He designates the Movement as a training-school for Rome for hundreds of the clergy and thousands of the laity. In the August number, the Rev. Ronald Knox writes a "Recessional for the Tractarians" in which he declares that the thought of the Anglo-Catholic school has been progressively weakened—broadened, its own champions would say—by the infiltration of Modernism. "The Oxford Movement, Then and Now" by the Rev. Doctor T. E. Flynn in the December

[8] *Cf.* Library Table, September, 1933.

issue of the same periodical is a judicious presentation of conditions in the Anglican Church, in the form of a review of some dozen books dealing with the Movement.

Anglican writers on this subject voice a wide variety of views. One party acknowledges Anglicanism to be at fault, and pleads for a union with Rome—with a few concessions on the part of Rome. Such is the position taken by the Rev. Leslie Lean in *The Voice of Undivided Christendom,* and by the authors of the *Oxford Movement Centenary Tractates.* Mr. Lean, speaking for the Anglican Church—"the Catholic Church of this country"—naively demands "the withdrawal of the Bull *Apostolicae Curae* concerning Anglican Orders, together with the schismatic hierarchy whose intrusion the Bull was written to justify".

Another party attempts to justify the present position of Anglicanism by one of the many varieties of the "branch-theory". This attitude appears in *Northern Catholicism* by the Revs. N. P. Williams and Charles Harris. The theory that the authority of the early undivided Church is the criterion of Christian truth—the theory championed for a time by Newman during his Anglican days—appears in the chapter "The Theology of the Catholic Revival". Another reminder of Newman's early mental struggles is *The Council of Trent and Anglican Formularies* by the Rev. H. Symonds, who endeavors to read a Catholic meaning into the Thirty-Nine Articles. Mr. Symonds appears to be no more successful than the famous Oxford don of a century ago, especially when he tries to reconcile the Tridentine teaching on the Mass with Article 31, which states that "the sacrifices of masses were blasphemous fables and dangerous deceits".

An attitude directly opposite to that of the "Romanizers" is represented by the Rev. R. H. Malden in *The Roman Catholic Church and the Church of England.*[9] He strenuously combats the Petrine and papal claims, and even doubts whether St. Peter ever was in Rome. He insists that the famous letter of Pope St. Clement to the Corinthians, telling them to obey their legitimate presbyters, far from being the command of a superior, is only the charitable admonition of a distinguished neighbor. It is astounding to read Dr. Malden's assertion

[9] Oxford University Press, 1933.

that, although the term "Transubstantiation" is retained by the Roman Church, "it is doubtful whether any reputable theologian holds the doctrine".

Still another theological tendency of the Anglican Church is exemplified by Bishop Barnes of Birmingham, in his lengthy work *Scientific Theory and Religion.*[10] Whatever may be the scientific merits of the book, it certainly is not religious from the Christian standpoint. One marvels how the writer can claim membership, not to speak of a hierarchical office, in even so wide-embracing a communion as Anglicanism. Bishop Barnes rejects the distinction between the natural and the supernatural—a "naive dualism" he styles it—and refers to belief in the efficacy of the sacraments as "pagan" and "well below the general level of culture". He believes that after the second century, Christianity was assimilated to the mystery-cults. One of his comments in reference to the doctrine of Christ's miraculous conception is: "I have little doubt that biological research will in due course prove a human virgin birth to be possible".

The remarks of the Catholic peer, Lord Rankeillour, writing in the October issue of the *Dublin Review* under the caption "Some Accidentals of the Church", may not meet the approval of all readers, yet he proposes them as a logical deduction from Catholic principles. Briefly his contention is this: The promotion of temporal happiness is only an accidental and secondary object of the Catholic Church; her essential mission is of a spiritual nature. Hence, we are asking too much to expect "Catholic principles" to provide remedies for all political and economic evils. There often appears in current utterances of Catholics the tendency to suggest that by some latent power in their religion the rough places of the world may be made smooth. But it must always be remembered that it has never been promised the Church that she could avert war, pestilence or famine or social unrest or economic depression or financial disorder, and to expect her to perform what she has never undertaken is to provoke disillusion, the spiritual reaction from which may be disastrous. Man has no right to look to the Church for a path through the jungle of his earthly cares. Catholic principles can indeed be applied to the relief of a

[10] Cambridge University Press, 1933.

stricken world, but this is not usually to be done by any organized external corporate efforts, but by each individual Catholic doing his individual duty in his own sphere.

Treating the question as to what constitutes personality according to the mind of St. Thomas, especially with reference to the Incarnation, the Rev. E. Schiltz, writing in the *Ephemerides Theologicae Lovanienses,* 1933, III, upholds the view that human nature itself, or the composite of soul and body, without any superadded entity, is a person. The sole reason why there was no human personality in Christ was because His created nature was assumed by the personality of the Word, and thus was not *sui juris.* This idea of personality Father Schiltz believes to have been taken over by St. Thomas from St. Augustine.

Most modern theologians are of the opinion that St. Thomas denied to the Blessed Virgin the privilege of the Immaculate Conception. However, in the *Angelicum,* 1933, III, the Rev. C. Freithoff, O.P., defends the Angelic Doctor from this imputation of material heresy. Those passages in which St. Thomas seems to deny that Mary was sanctified in the first moment of her existence, Father Freithoff claims, signify that the fetus was not sanctified *before* animation, but on the contrary was *per se* conducive to infect with original sin the soul with which it was to be vivified. Hence, while the Saint did not positively defend the doctrine which we nowadays designate as the Immaculate Conception, he did not positively deny it. In the statements which seem to imply such a denial he was only attributing to Our Lady what we now call the *debitum* of original sin.

A similar interpretation of St. Thomas's teaching on the Immaculate Conception is contributed by the Rev. P. Mandonnet, O.P., to the *Bulletin Thomiste,* 1933, n. 9.

A work on the mediatorship of the Blessed Virgin — *La Mediation Mariale dans la Théologie Contemporaine*[11] — by the Rev. L. Leloir, is a simple, clear and devotional exposition of the doctrine that is becoming more and more common, that through Mary come all the graces bestowed on mankind. The author does not find sufficient proof of this thesis in the "Protoevangelium", as do a number of modern theologians, but has

[11] Beyaert, Bruges, 1933.

recourse to Tradition for his principal argument. His work is prolific in citations from the Fathers bearing on the concurrence of Mary in the work of human salvation.

In a book entitled *Assumptio B. Mariae, Matris Dei* [12] Dom Renaudin, O.S.B., defends the doctrine of Mary's bodily Assumption as an absolutely certain and revealed truth. He makes it clear that by the Assumption he means the presence of Mary's living and glorified body in heaven, irrespective of whether it was transferred thither visibly or invisibly, or in fact, of whether she did or did not suffer bodily death. Since the Assumption is something of the supernatural order, he argues, it can be known only by revelation; hence, once we can establish that it is taught by the Church as certain, we have a convincing proof that it is contained in the deposit of revelation. Now, he says, this doctrine is taught as certain by the Church; and he believes it is contained formally in Tradition, and was preached explicitly (or equivalently) by the apostles, particularly by St. John.

In the *Ephemerides Theologicae Lovanienses,* 1933, III, the Rev. A. Janssens, C.M.C.M., takes exception to Dom Renaudin, and stresses the objection that, if the doctrine of Mary's Assumption was explicitly contained in divine-apostolic Tradition, it is very difficult to account for the fact that it does not appear in patristic writings before the sixth century. Father Janssens himself is of the opinion that certainty of Mary's Assumption can be obtained by theological arguments only—that is, by demonstrating a necessary connexion between this privilege and the dogmatic principles of Mariology.

The teaching of St. Robert Bellarmine on predestination offers no little difficulty to one who attempts to reconcile all the passages in which the holy Doctor treats this subject. The Rev. S. Tromp, S.J., writing in the *Gregorianum,* 1933, III, contends that the great controversialist modified his opinions on predestination and reprobation during the years that elapsed between his professorial tenure in Padua and his mature labors in Rome. For example, he first taught that sufficient grace for salvation is not granted to all; but afterward he retracted this view and held that every adult receives sufficient internal grace to enable him to attain to eternal life. He always repre-

[12] Marietti, Turin, 1933.

sented the divine act of predestination with the corresponding act of negative reprobation as *ante praevisa merita* but *post praevisum peccatum originale*—the Augustinian doctrine. In general, Father Tromp tells us, St. Robert shaped his teachings so as to avoid on the one hand the too human element of Semi-Pelagianism, and on the other hand, the rigorism of Calvinism.

In recent years a few theologians have ventured the opinion that the "adoptive sonship of God", which is one of the prerogatives of a person in the state of grace, is the effect, not of sanctifying grace itself, but rather of a special union between the soul and the Holy Ghost. A consequence of this theory is that the saints of the Old Law, since the Holy Ghost was not yet given, did not possess this divine filiation. In the *Ephemerides Theologicae Lovanienses,* 1933, III, Canon J. Bittremieux defends the more common doctrine, that sanctifying grace itself formally makes one the adopted child of God. Particularly worthy of note is the writer's solution of the problem arising from the fact that our Lord, though endowed with sanctifying grace, did not have this adoptive sonship.

An interesting and instructive series of articles is contributed by the Rev. William J. Philbin to the *Irish Ecclesiastical Record,* June-August, 1933. The general theme is the development of certain doctrines during the scholastic epoch. "The Scholastic Teaching on the Nature of Charity" recounts the gradual recognition by the medieval theologians of the distinction between the two types of divine love—that which is motivated by the desirability of God as man's last end, and that which is based on the goodness of the divine nature in itself. William of Alverne, in the early part of the thirteenth century, paved the way for this distinction, and it was expressed with precision by St. Thomas, who classified the former type of love under the virtue of hope, and the latter under charity. However, even after the time of St. Thomas a diversity of explanation was to be found among the schoolmen, in that the Thomists emphasized the idea that even in charity there is a certain measure of love for God as the ultimate cause of man's happiness, whereas the Scotists eliminated from charity all notion of selfishness.

In "The Scholastic Theories of the Power of the Keys" Father Philbin details the various medieval views regarding the efficacious element of the sacrament of Penance, ranging from the theories that proposed the contrition of the penitent as the effective cause of justification, and the priestly absolution as a mere declaration that the sins are forgiven, to the teaching of St. Thomas, in whose later writings the doctrine is established that the remission of guilt is effected primarily by the absolution of the priest and only secondarily by the acts of the penitent.

"Attritionism and the Sixth Session of Trent" is a summary of the many and variant opinions advanced by the Tridentine Fathers in their endeavor to state precisely the nature of the sorrow required as a disposition for justification, and an examination of the declaration that was finally promulgated. Father Philbin believes that the "initial" love of God spoken of in the decree as one of the steps of justification [13] is love of concupiscence, which is implicitly but sufficiently contained in the desire of eternal happiness. He also thinks that the decree in question is concerned chiefly with sacramental justification and only indirectly considers the attainment of the state of grace without the actual reception of a sacrament.

A troublesome problem in sacramental theology is furnished by the texts in the *Acts of the Apostles* that describe Baptism in the infant Church as being given "in the name of Jesus Christ".[14] The medieval scholastics deduced from these statements that in order to glorify the name of the Saviour, by a divinely granted exception the form of Baptism at that era contained the clause "in the name of Jesus Christ" instead of the Trinitarian formula, unquestionably admitted to be essential nowadays.[15] The usual explanation of modern scholars is that in asserting that the apostles baptized "in the name of Christ" the Sacred Scripture is not referring to the sacramental form but is merely alluding to the consecration to the service of the Saviour which is one of the effects of baptismal regeneration. However, a posthumous article by the Rev. M. De Jonghe in the *Ephemerides Theologicae Lovanienses* supports

[13] Denzinger, n. 798.
[14] E. g. *Acts*, 2:38; 10:48.
[15] E. g., St. Thomas, *Summa*, P. III, Q. 66, a. 6, ad 1.

in substance the scholastic view. The author has made a good case, especially in insisting on the distinction between ἐν τῷ ονόματι and εἰς τὸ ὄνομα, the former of which phrases he interprets as specifying the words employed in the administration of the sacrament, and the latter as signifying the dedication of the recipient to the Christian life. He points out that it is this latter form of terminology that is found in the command of our Lord to the apostles to baptize "in the name of the Father, etc." [16] The conclusion that Father De Jonghe draws is that the power to determine *in specie* the form of Baptism, and to modify it in accordance with the exigencies of the times, has been given by our Saviour to His Church, and that by virtue of this power the Church baptized with the formula "in the name of Christ" during the early years of the Christian era, and later substituted the explicit mention of the three Divine Persons.

The July-December numbers of the *Irish Ecclesiastical Record* carry a series of articles on "The Essence of the Mass" by the Rev. J. Suarez, S.J. The author reviews the chief theories that have been broached on this subject since the Council of Trent; but his attention is chiefly devoted to the view of Father De la Taille, that the Last Supper and the Cross constituted one numerical sacrifice.[17] Availing himself of the extensive work of Father Alonzo, S.J.,[18] Father Suarez argues that the Tridentine decree on the Mass [19] distinguishes two perfect sacrifices offered by our Lord, one in the Cenacle, the other on Calvary.

An inquiry into the frequency with which the faithful of the middle ages received the sacrament of Penance forms the subject of a lengthy article in the *Zeitschrift für Katholische Theologie,* 1933, III, by the Rev. P. Browe, S.J. Beginning with the eighth century, he says, Penance was usually received only as a preparation for Holy Communion; and since the ecclesiastical laws from the sixth to the thirteenth century prescribed the reception of the Holy Eucharist three times a year—at Christmas, Easter and Pentecost—the custom of three

[16] *Matthew,* 28: 19.

[17] Library Table, November 1923.

[18] Library Table, June, 1931.

[19] Denzinger, 938.

confessions annually prevailed. However, it was not until the eleventh century that the faithful were explicitly commanded to confess their sins thrice yearly. From the twelfth century there was a widespread disregard of these laws; few persons confessed and communicated oftener than once a year. Thus was the way prepared for the prescription of the Lateran Council at the beginning of the thirteenth century, requiring at least one reception of these sacraments annually. During the middle ages, with very few exceptions, not even the very holiest persons went to confession and approached the holy table more frequently than three or four times a year. Father Browe names as the principal causes of this apparent indifference: the custom observed by the clergy of demanding a fee on the occasion of confession, the scarcity of priests, and certain erroneous notions that prevailed regarding the dispositions necessary in the recipient of the Holy Eucharist. The particular nature of these false ideas Father Browe promises to discuss in a subsequent paper.

Father Browe is also the author of an historical study of the cult of the Holy Eucharist in the middle ages—*Die Verehrung der Eucharistie im Mittelalter.*[20] He assigns the reaction against the denial of the real presence by Berengarius as the chief factor toward the development of devotion to the Blessed Sacrament outside the sacrament of the Mass—for example, by processions, visits to the Holy Eucharist, the Benediction. However, shortly before the Reformation certain forms of eucharistic devotion had gone to such extravagances that they had to be curtailed by ecclesiastical authority.

A devout treatment of the intimate relation between the Blessed Sacrament and the Church—the real and the mystic Body of Christ—is contributed by the Rev. M. Gierens, S.J., to the *Theologisch-Praktische Quartalschrift,* 1933, III and IV. The writer develops the idea, so often found in the writings of the Fathers (especially of St. Augustine), that it is chiefly by means of the Holy Eucharist that ecclesiastical unity is fostered. St. Thomas went so far as to designate as the *res,* or proper effect of this sacrament, "unitas corporis mystici quam hoc sacramentum et significat et causat".[21]

[20] Hueber, Munich 1933.
[21] *Summa,* P. III, Q. 73, a. 3.

Although primarily liturgical, *Die Lateinischen Bussriten in ihrer Geschichtlichen Entwicklung*[22] by the Rev. J. A. Jungmann contains some valuable information for the theological problems concerning the administration of Penance in the early Church. Dr. Jungmann believes that from the fifth century there existed in the Latin Church, besides the ordinary public penance, a "semi-public" penance. In this rite, the confession was made privately, and then for a time the penitent abstained from Holy Communion. Subsequently, he presented himself in the church for the public ceremony of the "blessing of the penitents", which, according to Dr. Jungmann, was intended by the presiding bishop to constitute the sacramental absolution for those who had previously confessed privately.

A new edition of the treatise *De Deo Creante et Elevante*[23] by the Rev. C. Boyer, S.J., discusses a number of questions that have been brought to the fore in recent years—for example, the possibility of creation *ab aeterno,* the unicity of the human substantial form, the nature of original justice and the theory of evolution. On the last point Fr. Boyer is quite conservative, rejecting even the moderate forms of the evolutionary hypothesis that have found favor with some Catholics in recent years. He also disapproves of the interpretation of the writings of St. Augustine and of St. Gregory of Nyssa in an evolutionary sense.

A year ago, we mentioned in this column a view proposed by Abbé Glorieux in the *Nouvelle Revue Théologique,* to the effect that man's final destiny is not definitely settled during life, but that every soul, in the first moment of its separation from the body, is free to choose, untrammeled by ignorance and by the other obstacles of its present existence, either to accept God as its final end or to reject Him forever. The Abbé defended this view as expressing the mind of St. Thomas.[24] As we then stated, this opinion, however consoling it may be, especially in affording a possibility of salvation to those who have lived and died in paganism, is not free from theological difficulties. In the July-October issue of the *Revue Thomiste,* Père Hugueny, O.P. combats this new theory

[22] Innsbruck, 1932.

[23] Gregorian University Press, Rome, 1933.

[24] Library Table, February, 1933.

as being in opposition to Catholic tradition and as not representing correctly the teaching of St. Thomas.

A study in Pauline theology is *Die Auferstehung der Christen und Nichtchristen nach dem Apostel Paulus* [25] by the Rev. H. Molitor. The author contends that the Apostle proposes the resurrection of the body as an effect of union with Christ; so that his affirmation of a future resurrection of the dead is directly concerned only with Christians. It is only by inference that St. Paul's teachings on the resurrection of the body can be applied to those that are not Christ's—for example, from his statements that Christ has destroyed death, and that He will come to judge all mankind.

Two works dealing with the miraculous features of Lourdes are of assistance for apologetics. They are *Lourdes et le Miracle* [26] by R. Biot—an account of the manner in which the cures wrought at the famous French shrine of Our Lady are investigated by medical men—and *Figures de Miraculés* [27]—an account of thirteen wonderful cures, most of them of recent occurrence, that have taken place at Lourdes.

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[25] Aschendorff, Münster, 1933.
[26] Bloud et Gay, Paris, 1933.
[27] Téqui, Paris, 1933.

Criticisms and Notes

THE NEW JERSEY SISTERS OF CHARITY AND MOTHER MARY XAVIER MEHEGAN. The Story of Seventy-Five Years, 1859-1933. By Sister Mary Agnes Sharkey, A.M. Three Volumes. Longmans, Green & Co., New York. 1933. Pp. xvii+303, vii+314 and x+400.

In three handsome volumes Sister Mary Agnes Sharkey tells the "story", her own designation, of the Sisters of Charity of New Jersey. The first volume treats of the religious career of Sister Mary Xavier, during ten years, 1847 to 1859; the second contains the narrative of the community that Mother M. Xavier founded and the events that centre about her, 1859 to 1933; the third speaks of "Our Missions", the many institutions that have sprung from the original foundation, 1859-1933.

Incidentally it is worthy of note that various religious orders have recently written accounts of their foundations. The history of the Church in America is enriched by these notable publications. In this instance Sister Mary Agnes expresses regret that the material at her disposal is limited. Fragments that should have been gathered lest they be lost, have perished. The knowledge of the great difficulties that compilers of these histories experience in assembling requisite data should focus attention upon the need of preserving faithfully every scrap of information about those happenings that occur in the life of religious communities. It is edifying to know that religious, especially those devoted pioneers like Mother Mary Xavier, are thinking more of God than of the future historian, but the glory of God and the good esteem of Catholic education are promoted by volumes such as Sister Mary Agnes Sharkey here gives to the world.

Deferentially and justly the author gives first place to a sketch of Bishop Bayley, under whose administration Mother Mary Xavier began her life work. It is proper that a brief history of Bishop McQuaid should come next, the great ecclesiastic to whom Catholic education in the United States is more indebted than to any other individual. Bishop McQuaid was a prophet who visioned the future. Boldly, fearlessly, he devoted himself to the spreading of Catholic schools. His sterling and uncompromising character, his unfailing loyalty to the principle of religion in education, are conspicuously evident in these precious volumes. Other noteworthy names of clergy and laity—Bishop Corrigan, Bishop Wigger, Bishop O'Connor, Bishop Walsh—appear, and the long-time patriarch of the Newark

clergy, Dean McNulty. A few of Bishop O'Connor's addresses, so distinguished in thought and diction, are reprinted.

Chapter III gives the first knowledge of Catherine Josephine Mehegan, the whole-souled and dauntless Irish girl who left home and dear ones to realize the consuming desire of her generous soul to consecrate herself to the service of God in far-off America. Much is told of her in the chapters of each volume, for in reality she is the commanding spirit of the whole story. As one reads of event after event in the early years of this valiant woman, there comes to mind a tale of similar import of four other daughters of Ireland, young, well educated and cultured, natives of Dublin, who sailed from Liverpool, one hundred years ago, for the city of Philadelphia, where in 1833 under the direction of Father Donaghoe, pastor of St. Michael's Church (which was burned by the rioters of 1844), the foundation of the Sisters of Charity of the Blessed Virgin Mary was laid. Mother Mary Frances Clarke, one of the exiles, became the first superior. The growth of this community with its mother-house at Dubuque, Iowa, has been almost as astounding as that of the Sisters of Charity of New Jersey, under the wise and efficient leadership of Mother Mary Xavier. How rich in quotations are these volumes! The Daughters of Mother Mary Xavier will cherish them with affection, enthusiasm and admiration, because they hold in permanent form the story of their great founder and the little less stimulating history of those intimate associates who bore with her the heat and burden of the day and who share with her the glory of endeavors that nurtured the mustard seed into a lofty and far-spreading tree, the branches of which reach out into various parts of the United States—and into foreign lands.

The sentiments of the members of the community will likewise be shared by all who follow the narrative of the humble beginnings, the growth and the present status of a body of religious women who find inspiration in the memory of a founder who was so simple, so wise, so strong—so saintly.

In volume I, page 3, a reference to Bishop Bayley states that he was received into the Church and confirmed the same day, 28 April, 1842, and that he "entered upon his ecclesiastical studies at Saint Sulpice, Paris, and on 2 March, 1842, by reason of his advanced course in theological subjects, was, on his return to America, ordained by Archbishop John Hughes of New York". Evidently there is a slip in dates. According to the *Catholic Encyclopedia* the recent convert was ordained 2 March, 1844. Bishop Hughes was not Archbishop at the time. New York became an Archdiocese in 1850. Archbishop Hughes was first Archbishop of New York.

In the same volume, page 4, it is said that Bishop McQuaid was called to the See of Rochester in 1866. Is this true? He was consecrated 12 July, 1868.

The question as to the first Catholic Schools in the United States is raised by a note on page 124 of volume I, in which it is said, "that Mother Margaret George" (the first Superior of the new mother-house of the Sisters of Charity, Cedar Grove, Cincinnati), "as an influential member of Mother Seton's community, was influential in inaugurating with her the great parochial school system of the United States, for the Seton Sisters of Charity had the first parish schools thus formed". This statement, if it means that there were no parish schools in the United States before Mother Seton's time, is inaccurate. The late Martin I. J. Griffin, the indefatigable collector of data bearing on everything Catholic in Colonial times and after, wrote the following in a private letter in 1905: "Wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there was a number of children and where Catholics were in fair numbers, some system of instruction, even though the method was crude and but elementary in its extent".

There can be no doubt about the existence of St. Mary's School, attached to St. Mary's Church, Philadelphia, before the close of the eighteenth century. On the other hand, if it is intended to say that Mother Margaret George and Mother Seton began in the United States the parish school system as we know it to-day, in charge of religious, and that Mother Seton and her faithful Daughters are conspicuously eminent among those who have done so much to give the parish school the status it now enjoys, then the statement rests upon safer ground. In this sense, Mother Seton might well be named the Patroness of the Parish School System of the United States.

A HERALD OF THE GREAT KING. By Berchmans Bittle, O.M.Cap. St. Benedict the Moor Mission, Milwaukee. Pp. xiii+197.

This delightful biography is another proof of the vitality of Franciscanism. Those who insist upon seeking the ideals of St. Francis of Assisi in the cold pages of history rather than in the warm hearts of men, would do well to acquaint themselves with the subject of this book. Fr. Stephen Eckert, a Capuchin, was as true a Franciscan as any that carried the joyful gospel of Christ and the Christian gospel of joy over the hills and plains of Umbria seven hundred years ago.

This herald of the Great King is modern for two reasons: he is a man of to-day, having died only ten years ago, and he is an out-

standing figure in one of the Church's most modern endeavors, the conversion of the American Negro.

It did not take Fr. Stephen long to see that the Black field is white for the harvest, and once he was aware of this, his zeal for the souls of the colored race became a passion with him. In his own simple way he admitted once that perhaps he was too fond of his precious pickaninnies at the Capuchin mission of St. Benedict the Moor, Milwaukee. Others knew Fr. Stephen's fondness was the fondness of Christ—"Suffer the little children to come unto me . . . for of such is the kingdom of God."

There is nothing sensational about the life of Fr. Stephen, nothing that is not intensely human. He was born in Canada of good parents, went to college, was a good student and an adept at sports, all of which could be said of thousands of other Canadians. Contact with Capuchin Fathers during a parish mission led him to enlist among the sons of St. Francis, and every day of his religious life was one of keen earnestness. The fact that his fellow-novices thought him worldly is sufficient evidence that he did nothing to attract attention to himself.

Fr. Stephen was not a saint in the sense of a thaumaturgist, but he was a saint in this sense, that his human nature asserted itself in the most human way. He always seemed to act on the sane principle of sanctity that has been expressed so well by Fr. Cuthbert, O.M.Cap.: "The antithesis of spirituality is not humanity but brutality. Man is never more human than when he is most spiritual, and never spiritual when he is not human."

Certainly we admire the naturalness of a man that prefers to extemporize meditations for the public recital of the Way of the Cross. Certainly we find the human heart at its best when a Franciscan like Fr. Stephen is overjoyed by the visit of a fellow-priest whom he inspired as a seminarian and yet bids him wait because a Negro lad and his baseball that needs sewing have first claim upon his attention.

Fr. Stephen was permitted to gather in the colored harvest for only ten years. Then God called him to the reward of his labors. As he lay dying of pneumonia, almost his last words were, "Here I lie idle while thousands of souls are perishing."

In his own humble way this minstrel of the Lord has a message for laymen as well as religious, because his virtues are everyday virtues. For priests he is an inspiration. The simple, straightforward style in which his story is written comports well with the even tenor of his life and is a credit to the author, who, by the way, is the translator of that Franciscan classic, *The Ideals of St. Francis of Assisi*, written by the Capuchin historian and theologian, Hilarin Felder.

JOHN HENRY NEWMAN. By J. Elliot Ross. New York: Norton.

During the last few years men of divers minds and various faiths have presented anew the fascinating story of Newman's life. None lacked merit and a measure of distinction; each was marked by an honest effort at sympathy and understanding. The fact to note, however, is that, starting with identical material, a dozen different writers present Newman in a dozen different ways, as each sees in that many-sided, alluring, and profound personality and its infinite expressions phases which especially speak to his own interests or reflect his own type of mind.

The present biographer is no exception. Father Ross offers nothing new—frankly proclaiming his indebtedness to the official life—but he gives us Newman in the light of his seeming failures and their transformation into victories. In every instance the failure occurred in some matter in which Newman's concern was vital, his aims high, his hopes keen, and in which his immediate success would have been momentous. Father Ross writes: "Newman had five great failures in his career, any one of which would have wrecked a man of less determination." First, Newman, disowned after *Tract XC* by the Anglican authorities, "failed to reconcile the Anglican position with ancient Catholicism;" secondly, he failed in his Catholic University of Dublin enterprise because "the Irish Bishops would not or could not give him the necessary support;" thirdly, he failed in the project, assigned him by Wiseman, of producing an English translation of the Scriptures; fourthly, he had to abandon the editorship of *The Rambler,* and so failed to realize his dream of transforming that periodical into a magazine of international influence, intellectual, progressive, alert, in whose pages the Church would find its most brilliant, penetrating, and persuasive apologists. Fifthly, he failed in his attempt to establish a Catholic intellectual centre at Oxford.

This is a depressing record as it stands, but Father Ross hastens to complete it by stating in what sense these failures were turned to victories. The "Catholicizing movement persisted without its leader and to-day the Anglo-Catholics are stronger than ever before." The Irish Free State has salvaged the idea so dear to Newman's heart and it now has in Dublin "a National University that is practically Catholic". The translation of the Scriptures has won through, for the "Westminster Verson has completed the New Testament and is going steadily on." Newman's conviction that there was a place in English Catholic life for a magazine of authority and influence was vindicated by what *The Dublin* became in the hands of Newman's biographer, Wilfrid Ward. Finally, Newman's

Oxford dream, far from perishing, has been realized beyond his more adventurous hopes: "To-day the Jesuits, Benedictines, Dominicans, and other religious communities are in Oxford with the full approval of Rome; Mass is said daily in nearly two dozen places," and in a very real sense the great old University is a center of Catholic intellectual life. It was an essential element of Newman's greatness that he outvisioned his contemporaries (Manning is the most celebrated case in point) and he was compelled to pay the inevitable penalties.

Father Ross's interest in religion as a vital part of college and university life is well known and is reflected in his treatment of Newman. He devotes his longest and most interesting chapter as well as his own keenest attention to the Oratorian's educational efforts at Dublin and Oxford and points out that those two stunning defeats must be laid at the door of eminent churchmen whose weakness was not indifference (Manning and Cullen could never be accused of that fault) but lack of vision. "Newman's supreme distinction," he declares, "his greatest right to immortality, lies in the fact that he is a symbol of that perpetual struggle between the reactionary and the developing, between the separatist and the progressive forces in Catholicism. . . . Newman stood bravely against the reactionary force, at the cost of having his own orthodoxy questioned and impugned. . . . He won the fight for others, in the sense that anyone may now without fear preach the principles of development of doctrine, the limitations of papal infallibility, and everything else for which Newman specifically stood. But Newman did not win the fight in the sense that men of his spirit to-day can without similar opposition do for the twentieth century what Newman did for the last half of the nineteenth century. Any one to-day who would make as important and new a contribution to contemporary religious thought as Newman made in his *Essays on Development,* would meet with the same unthinking opposition Newman met. . . . If St. Paul had won a complete and permanent victory over the forces of reaction, Newman's path would have been smoother."

In certain minor matters Father Ross is in error. The sermon of Newman's funeral was preached by the Bishop of Clifton, not by Cardinal Manning, who, as a matter of fact, was not present. What Manning did do was to pronounce a funeral discourse at a Solemn Dirge held at the London Oratory on the following day. Kingsley's attack on Newman appeared in *Macmillan's Magazine* for January 1864, not January 1863. Finally, Newman was in no sense a careless or unconscious writer in anything intended for the public eye. As stylist and rhetorician (he called himself the "rhetorician" of the Oxford Movement) he was a conscious and meticulous artist

beyond any other major figure in the English prose literature of his century.

Despite such minor flaws and occasional crudities of style ("hullabaloo", "butt his head," "leastwise," "establish a University on a shoestring") Father Ross writes an earnest, thoughtful, vigorous book, the tribute of one honest thinker to another.

JOANNIS A SANCTO THOMA O.P. CURSUS THEOLOGICI TOMUS PRIMUS. Opera et studio monachorum quorundam Solesmensium O.S.B. editus. Typis Societatis S. Joannis Evangelistae, Desclée et Sociorum, Parisiis — Tornaci — Romae, MCMXXXI. Large 4to. Pp. cviii+560.

The revival of interest among contemporary theologians in the work of John of St. Thomas is a phenomenon of unusual interest. In 1930 the first volume of this author's *Cursus philosophicus*, edited by P. Beatus Reiser of Einsiedeln, was published by Marietti of Turin, and a year later appeared—in a format which may well be called monumental—the first volume of the *Cursus Theologicus*, edited by the monks of Solesmes. Not only professional theologians, but students of intellectual history also, to say nothing of the large class of book-lovers everywhere, will be grateful to Solesmes for this its latest production. Whether one makes soundings in the critical work expended on the text itself, or examines the well-planned and carefully written Introduction, or views the book merely with the critical eye of the bibliophile, the result is always the same, a feeling of admiration and delight.

Born at Lisbon in 1589, John Poinsot, to call him by his family name, received his early education in Portugal. Having attended lectures in Theology for a year at Coimbra, he went to Belgium about the middle of 1606, and in 1608 became a *Baccalaureus Biblicus* of Louvain. Here it was that he discovered his vocation to the religious life, very largely under the influence of the Dominican, Thomas de Torres. He set out for Madrid, where in June 1609 he was clothed with the religious habit in the convent of Our Lady of Atocha, and assumed a year later the name, John of St. Thomas. Henceforth his life was one of study and teaching, first in various houses of his order, and finally in the great University of Alcalá. In 1631, began the publication of the *Cursus Philosophicus*, and six years later appeared the first volume of the *Cursus Theologicus*. The progress of this work was delayed, however, by a number of serious interruptions. Upon his appointment to the important post of confessor to King Philip IV, John of St. Thomas had to resign his professorship and betake himself to court. Henceforth much of

his time was spent in camp, while the king was engaged in military operations. None the less, his studies were not abandoned. Not only were two more volumes published during his own lifetime, but the entire work was entrusted in manuscript to Didacus Ramirez, a former pupil and confrère, who supervised the publication of volumes IV to VII. The last volume of all, the eighth, was published at Paris in 1667, under the editorship of the renowned Combefis. Early in 1644 John of St. Thomas was drawn into the Jansenist controversy, but after a very brief illness he died 17 June of the same year.

This is in very sketchy outline the life of a theologian who seems destined to receive more and more attention in the years to come. And to this reawakening of interest in a distinguished writer of the Thomist school, the present edition of the *Cursus Theologicus*, which is to comprise eventually ten volumes, will make no small contribution. It will suffice for the purpose of this review to indicate briefly the contents of the Introduction and of that portion of the entire work which is included in this volume.

The *Editorum Solesmensium Praefatio*, as it is called, begins with a Prologus in which the scope of the new edition is succinctly stated:

> Recentiorum igitur editionum menda corrigere; textum integrum sanumque, omni adhibita ope, theologiae studiosis, de Joannis doctrina in dies magis sollicitis, offerre: sicque ingenti illi molimento, quo, hortantibus et praeeuntibus Romanis Pontificibus, nostra hac aetate mirifice instauratur thomisticae theologiae aedificium, nostrum quantulumcumque conjungere lapidem: haec nobis in votis fuere; faxit Deus ut sua opitulante gratia aliquando impleantur (p. 1).

There follows a series of four chapters, to which are added seventeen appendices. Chapter I deals with the life of the author and with his works in general; chapter II is a survey of the various editions of the *Cursus Theologicus* in particular; chapter III is a brief study of the style of the author; chapter IV, an exposition of the method adopted in the present edition. Of the seventeen appendices, the first three reproduce previously published lives of John of St. Thomas, the first by Didacus Ramirez, the editor of volumes IV to VII of the *Cursus Theologicus,* the second by Henricus Hechtermans, the third by Jacques Quétif. Appendices IV to VIII contain excerpts from original sources bearing on the life and work of John of St. Thomas, as follows: *Excerpta e catalogo religiosorum Atochensis conventus* (IV); *Excerpta e compendio de praelatis Atochensibus, auctore Fr. Jose de la Concepcion, O.P.* (V); *Ex-*

cerpta ex historia Atochensi Gabrielis de Cepeda, O.P. (VI); *Decerpta ex archivo Conimbricensis Universitatis* (VII); *Decerpta e monumentis Lovaniensis Universitatis* (VIII). There follow three "responsa" of the author to various "dubia" that had been proposed to him (IX). Appendix X gives certain passages from the biography of Pedro de Tapia, O.P., by Antonio de Lorea, O.P., a very rare book, printed at Madrid in 1676. De Tapia had been a close friend of John of St. Thomas, and De Lorea has occasional references to him. Excerpts of similar interest are given in appendix XI from letters of contemporary Jesuits. Appendix XII is a brief note concerning John of St. Thomas's opinion of Maria de Agreda, authoress of the famous *Mistica Ciudad de Dios.* Occasional references to John of St. Thomas in the letters of the Papal Nuncio, Gianjacopo Pancirolo, are collected in Appendix XIII, and his relations with the Louvain Jansenists are discussed in XIV. Appendix XV is a discussion of his nationality, a question concerning which there have been many divergent opinions. One fact would seem to be quite definitely established: for all the devious migrations of a later time (John's father himself was a native of Vienna), the family Poinsot was originally Burgundian. The two remaining appendices are bibliographical in character: the first (XVI) is a description of the first volume of the *editio princeps* of the *Cursus Theologicus* (Alcalá 1637); the second, an account of the *Specimen,* prepared by Combefis as a protest against the defective edition published at Lyons in 1663. There is a special note concerning a possible eighteenth appendix: an unpublished letter on the Immaculate Conception, written by John of St. Thomas to the Master General of his Order, is to be published by P. Beatus Reiser of Einsiedeln, who first brought it to the attention of the Solesmes editors.

It will be seen that this *Praefatio* is a work possessing its own distinctive value. In a brief *Epilogus,* obligations to the various scholars who collaborated or helped in the course of its preparation are duly acknowledged. Two indices—one of subjects, another of proper names—and finally, a list of "Addenda et Corrigenda" enhance considerably the usefulness of this splendid Introduction.

As for that portion of the *Cursus Theologicus* which is included in this volume, it corresponds exactly in extent with the contents of the first volume of the Paris edition of 1883, and comprises accordingly (1) Three Treatises, Prefixed as an Introduction to Theology for Beginners (*Tres Tractatus ad Theologiae Tirocinium Praemissi*), and (2) the Commentaries on the first seven Questions of the *Summa* of St. Thomas. The three preliminary treatises have an interest all their own. The first is a summary of the Four Books of the Sentences

(*Summa Textus Magistri Sententiarum*), extending over 130 odd pages; the second is an Introduction to the *Summa* of St. Thomas (*Isagoge ad D. Thomae Theologiam*) (pp. 143-219); the third is concerned with the question of St. Thomas's authority among theologians (*Tractatus de Approbatione et Auctoritate Doctrinae Angelicae Divi Thomae*) (pp. 221-301). It is interesting to find a professor of Theology as late as the seventeenth century, even in Spain, analyzing for the convenience of his students the great work of the Master of the Sentences. *Textus Magistri Sententiarum continet ipsam originem totius scholasticae theologiae, quae ex sanctorum Patrum fontibus derivata est ad nos: et ideo jure summam sibi in scholis auctoritatem vindicavit* (p. 7). Not only is each distinction in itself to be clearly grasped by the student, but the connexion between the various distinctions, in other words, the organic structure of the entire work, also merits close attention: *ordo ipsarum distinctionum inter se, quae mirabili artificio sunt dispositae* (p. 7). At the end of the summary of each distinction are added references to the passages of the *Summa* in which St. Thomas treats the various problems raised in the distinction. The second treatise is a work of similar purport to the first, as its sub-title clearly indicates: *Explicatio connexionis et ordinis totius Summae Theologicae D. Thomae per omnes ejus materias.* The *Monitum* of the Solesmes editors refers to a French translation, *Introduction à la Théologie de S. Thomas*, Paris (André Blot) 1928, by Père Benoît Lavaud, O.P. The reviewer has not seen this translation, but feels obliged to call the attention of his readers to it. The third treatise is a document of considerable importance for the history of Thomistic theology, the author having been impelled to its composition by a number of anti-Thomist writings which had appeared between the years 1624 and 1632. It consists of two Disputations, the first of which is a careful review of the several approbations which the Church has at different times and in divers ways accorded to the works of St. Thomas. It may not be amiss to give here in brief the three principal conclusions of this section: (1) *doctrina D. Thomae nullo modo habet aliquid erroneum, vel indefensabile* (p. 241); (2) *est magis veridica et sincerior, et conformior veritati* (244); (3) *Qui ex contemptu D. Thomae doctrinam dehonestaret conviciis, aut passim affirmaret ipsum habere propositiones erroneas, aut indefensabiles* (*quod non sine irreverentia tanti Magistri fit*), *non evaderet censuram aliquam, vel temeritatis, vel injuriae in judicium et approbationem Ecclesiae.—Qui tamen sine irreverentia vel contemptu, sed ex alio motivo, D. Thomae doctrinam deserit et aliam sequitur, etiam oppositam, nullam censuram meretur* (p. 247). In the second Disputation, fourteen erroneous propositions, collected

from anti-Thomist sources, are shown to have been falsely attributed to St. Thomas. Naturally, considerable space is devoted to St. Thomas's teaching concerning the Immaculate Conception of Our Lady. We are told finally: *Conformat se D. Thomas sensui Ecclesiae* (p. 272).

In the Commentaries on the first seven Questions of the *Summa*, which constitute the last section of the present volume, one is struck first of all by the fact that the author is not so much interested in what might be called an "explication de texte" as in the discussion of certain difficulties whose correct solution appears to him fundamentally important for the adequate understanding of the Thomist position. Accordingly, the work is quite differently arranged from such a commentary as that of the famous Cardinal Cajetan, for example. Each question is briefly summarized, and then follows a disputation—or two of them, divided into articles, on the subject or subjects of the author's choice. Thus the first Question (*De Sacra Doctrina, Qualis sit, et ad Quae se extendat*) is made the occasion of two "prooemiales disputationes" which together constitute an elaborate treatise on certain problems in Fundamental Theology. The first, entitled *De Certitudine Principiorum Theologiae*, is an apology *contra Paganos* (Article I), *contra Judaeos* (art. II), *contra haereticos* (art. III); the second, which extends over 64 pages, deals with Theology as a science, that is, with the problems actually treated by St. Thomas himself in this Question. The second Question (*De Deo, an Deus sit*) is dealt with in two articles of which the first is a consideration of the question: *An sit per se notum "Deum esse", vel demonstrabile?*, the second, an explanation of St. Thomas's proofs of the existence of God. When he comes to the third Question (*De Dei Simplicitate*), John of St. Thomas devotes a lengthy disputation of some sixty-odd pages to the subject of God's simplicity as contrasted with the composite nature of creatures. There are six articles in all, as follows: (I) *Utrum subsistentia et natura distinguantur in omni creatura, et quomodo?* (II) *An subsistentia sit indivisibilis et non composita, et susceptiva exsistentia?* (III) *Utrum exsistentia distinguatur ab essentia in creatis, et quomodo?* (IV) *An exsistentia sit unica et indivisibilis in toto, et perfectior ipsa natura?* (V) *An recte probaverit Divus Thomas Deum non poni in genere?* (VI) *Quae distinctio et compositio sit inter attributa divina?* Question IV (*De Perfectione Dei*) gives rise to two problems: (1) *Utrum rationes, quibus probat D. Thomas omnes perfectiones convenire Deo, sint efficaces?* (2) *Utrum omnes perfectiones creaturarum sint in Deo formaliter, vel solum eminenter?* Questions V and VI (*Deo Bono in Communi; De Bonitate Dei*) are grouped together by John of St. Thomas. The

disputation which is devoted to them is divided into three articles: (1) *Quid sit bonum transcendentale, et quid addat supra ens?* (2) *Utrum bonitas conveniat omni enti, et sit passio ejus?* (3) *Utrum sit proprium Dei esse bonum per essentiam?* In the seventh Question (*De Infinitate Dei*), the author sees one problem only which calls for special treatment: *An fundamentum infinitatis per essentiam recte sit assignatum a D. Thoma?*

In conclusion, a word of special recognition is due the vast labor spent upon the many citations and allusions with which so large a work abounds. The certifying of the references and cross-references which are given in the margin, entailed a most painstaking search in many a tome which is nowadays seldom used. For this labor, too, students cannot but esteem this edition all the more highly. Solesmes has produced another "monumentum aere perennius", worthy of a place beside the eminent achievements of the past, worthy of the great tradition, the centennial of whose humble beginnings has recently been so splendidly celebrated on the banks of the Sarthe.

DIE GESCHICHTE DER KATHOLISCHEN THEOLOGIE SEIT DEM AUSGANG DER VAETERZEIT. Mit Benutzung von M. J. Scheebens Grundriss dargestellt von Dr. Martin Grabmann. Freiburg im Breisgau: Herder & Co. 1933. Pp. x+368.

Those who love theological lore will welcome this work of a writer who has made so many contributions to historical theology in the past. A glance at the sources (a list of them is given on pp. 1-15), will show that the work is important, since it fills a gap in theological literature. Up to the present many works have been written on different theologians, on various periods of the history of theology, and on theological schools. This is the first work on theology as a whole. Cardinal Ehrle felt the need of a book of the type of the present, and suggested that the *Darstellung der Geshchichte der Theologie* contained in Scheeben's *Handbuch der Katholischen Dogmatik* (Vol. I, pp. 419-454), be published separately. Dr. Grabmann, who took up the work of reëditing this part of Scheeben, saw the need of a fuller account than that contained in Scheeben. That is the reason for the present volume. Fifty years of research work since the appearance of Scheeben's *Dogmatik*, have helped to broaden considerably our knowledge of many parts of theology. For instance, research work in the fields of medieval Scholasticism and mysticism has produced remarkable results. Much therefore has been added to Scheeben. Much also has been retained, for Scheeben was a past master in some periods, as in the period from the Council of Trent to the nineteenth century.

In the introduction (pp. 15-25) there is a short résumé of Patristic theology. It is a chronological list of the principal theologians of that period with a brief notice of their individual contributions to theology.

The main part of the book (pp. 25-281) which contains the history of theology from the end of the Patristic age to the present day, begins with Venerable Bede. Three divisions are made, viz., from Bede to the sixteenth century, from the sixteenth century to the nineteenth, and from the nineteenth to the twentieth century. The order is chronological, but the representatives of the different schools are listed together. The nineteenth and the twentieth century theologians are listed according to their nationality.

Throughout this history, dogmatic theology receives most attention. As Scheeben points out, the history of theology, at least up to the latter half of the eighteenth century, has been the history of dogmatic theology. However, all branches of theology, including history and mysticism, receive due attention. Nothing of importance seems to have been omitted. One wonders, however, why the name of the late Monsignor Mann has been omitted. Though it be true that Pastor's History is the "most brilliant and most monumental work on the history of the Popes and the Church from the Renaissance to the beginning of the nineteenth century that has come from the pen of any Catholic writer" (p. 247), one does not see why Mann's work should not come in for its share of praise.

An up-to-date bibliography of works on theologians, schools and periods of theological history, from the beginning of the Middle Ages to the twentieth century, is included (pp. 283-346). The use of this rich bibliography has been facilitated by divisions which correspond with the divisions of the main portion of the work.

That this work is so small in size is due partly to the intention of the publishers. It is to be a *Grundriss*. But its size is due in part to the brevity of the author's style. It is not due to any paucity of material. The amount of information that has been crowded into these 368 pages is amazing. The amount of space given the theologians and schools of theology varies in exact proportion to their theological importance. Some men are mentioned by name only, and for this reason a few pages contain only lists of names. Other men are given a few lines. Some of the greater lights of the Middle Ages occupy as many as eight or nine pages. Thus writers and their schools are weighed in a just balance. The various theologians are examined in the light of the state of the theological knowledge of their time. Men who might otherwise be considered somewhat obscure, are found to be deserving of a much brighter aureole than has thus far been accorded them. Different trends in the history

of theology, e. g., toward exegesis, casuistry, historical theology, are noted and accounted for.

At present historical theology is the vogue. The theologians, and not least among them, Dr. Grabmann, have dug deep into the rich mine of ecclesiastical literature, and have brought up immense treasures. With new names, new statues have been placed in the theological hall of fame. Francis de Victoria is not in the authoritative list of Scheeben. The Dominican school of Salamanca is likewise a recent discovery. New information has been obtained about men whose names have graced the pages of elementary text books for a long time. New ways of getting information have been discovered (students of Scotus will appreciate the hints on the study of this great Franciscan, given by Dr. Grabmann on page 87). The results of this research have been included in this little work of Dr. Grabmann. The book is therefore indispensable to anyone wishing to keep abreast of the times in matters theological. The student of theology will do well to give it a prominent place on his desk, alongside of such oft-used works as Denzinger, Kirch, Journel, and Cavallera.

THE ENGLISH WAY. Studies in English Sanctity from St. Bede to Newman. Edited by Maisie Ward. New York: Sheed & Ward. 1933. Pp. 328.

In reviewing a book one must keep in mind the purpose for which the book was written. The following statement from the Foreword of *The English Way* gives us the aim of the present work: "This book does not attempt to analyze the English Way of being Catholic, but to present certain characters, certain ideas, from which the reader may make his own analysis and paint his own picture. The various writers have chosen characters who in their opinion are very English and very Catholic." Fourteen writers have collaborated in producing these sixteen "Studies in English Sanctity". Their names alone, Belloc, Chesterton, Dawson, etc., are sufficient to arouse our interest and a desire to read. We do not hesitate to say of these studies that their material is scholarly and their style is the King's English.

Whether we are English, Irish, or German, or of any other race, we are curious to know the temperament, the character and the ways of doing things that are characteristic of any other nation. Just as every saint is an individual imitation of the Master's example, so each Christian nation is a unique interpretation of the Master's Gospel. *The English Way* reminds us of a little room in a separate wing of a portrait gallery where Maisie Ward has hung sixteen

pictures. Her selection of these particular portraits has been determined by the fact that they seem to her to possess features that are typically English. The exhibit can no more easily be criticized by looking at the subject of the picture and the name of the painter, or by scrutinizing the first and last picture than it can be adequately reviewed with four hundred words at one's disposal.

There is as much difference in the style and treatment of the writers as the characters studied are biographically diverse. The characters range from saints to statesmen, from poets to philosophers, including mystics, martyrs and kings. The treatments range from the longest chapter: Christopher Dawson's interesting glimpse into medieval Catholicism in his analysis of William Langland, the poet of "Piers Plowman" who is at once "the most English of Catholic poets and the most Catholic of English poets", to the two shortest, and in their way the most delightful chapters of the incomparable Chesterton, who in his *Alfred the Great* and *Thomas More* reveals his customary cleverness in connecting the facts of history with the meaning of history. Michael Trappes-Lomax gives us an inspiring account of Bishop Challoner in whom the English had "one bishop, but the services of three men".

The book is rather heavy reading, and unless one looks upon it as a "Study" he may be disappointed. The impression we get from the first reading is that no more than three of the writers knew what was to be the title of the symposium to which they were all contributing. In other words, it is very difficult to discern a unity in these biographical sketches, a unity which alone can justify the common title of the book. And it is still harder to pick out any single or central fact of sanctity herein described or illustrated which will show the reader just that which the title of the book leads him to hope for, namely, the English Way of being holy. And so one ends the book asking himself the question with which he began: How are Englishmen recognizable in matters of sanctity?

THE CATHOLIC CHURCH AND THE MODERN MIND. By the Rev. Bakewell Morrison, S.J. Milwaukee: Bruce Publishing Co. 1933. Pp. 17+380.

Text books for the teaching of religion are beginning to multiply. Father Morrison has contributed one for the sophomore year of college. Chaplains who are caring for the Catholic students in secular schools will also find this book a welcome addition to a library.

There are only twelve chapters. But the chapters are long and they contain numerous paragraph headings. Religion is treated

topically, not according to the older method of Moral, Dogma, and Worship. The first third of the book considers religion objectively and subjectively. The author then discusses the state of religion in this country, the question of the incompatibility of the Catholic position and the modern mind, and the loss of Catholic unity in the sixteenth century as begun by Luther and stemmed by Ignatius. Finally, such questions as Revelation, the existence of God, the nature of man, miracles, the Gospels, the meaning of Christ, and the transmission of His authority to the Church are considered.

The method followed by Father Morrison has been to permit spokesmen for the modern mind to give their own words. He quotes liberally from magazines and books. Likewise he quotes freely from Catholic authors. He proceeds on the assumption that God is still a Person to the modern man, and hence most of the views are representative of Protestant attitudes. The author's purpose is to expose the false philosophy on which modern views rest. He admits that the sophomore will have to exert himself to follow the reasoning in each case.

There are many merits in this new treatment of religious truth. The style is unusually fluent. If the reviewer's memory be correct, Father Morrison was formerly a teacher of Greek, but in recent years has gone into the teaching of religion. Hence he provides a treatment of the subject that shows a true literary finish. Certain sections in the chapter on the existence of God are excellent. Likewise the author's exposure of modern self-sufficiency is good. If we take for granted the author's assumption that much time should be given to the preparation of students for a refutation of the preconceptions of the modern mind, then the present work is to be highly recommended. If we wish to emphasize the intellectual defence of the Catholic Church and to require of students that they give deep study to an analysis of non-Catholic views, then this text is valuable. By way of contrast between recent trends in text-book writing one might refer to Dr. Cooper's text books, which stress the sociological approach and emphasize religion as a life to be lived. While Father Morrison's work resembles Dr. Cooper's third volume, the latter is more sympathetic in its treatment of non-Catholic views. The merits of either volume can be judged best in the light of the plan and aim of the other.

In the judgment of the reviewer Father Morrison should have included something about the Fatherhood of God, about such questions as Predestination, and some answers to the modern feeling of the futility of life. Is it not time also that those authors who prefer to give their books an apologetic turn should take up the question of indifferentism, naturalism and the philosophy that happiness may be

found in "things"? The Protestant arguments do not have much cogency, at least in intellectual centers. The apologist should take up the arguments of modern paganism.

Father Morrison too frequently uses quotations in a secondhand manner, without going to the original sources. On p. 251 a footnote is lacking. On pages 83 and 100 a later edition of the *Enchiridion* is desirable. The Bruce Publishing Co. is to be highly commended for the binding and format of the book.

Literary Chat

Few phrases are more frequently used and abused than the phrase, "the philosophy of life". The atheist and the theist, the materialist and the spiritualist—all use the same words to denote entirely different concepts. Naturally, there can be only one correct philosophy of life, and Father James in his latest book, *Life and Religion,* gives us this philosophy of life as propounded by Christ and His Church. Originally these thirteen lectures were delivered to the students of the University College of Cork. Now they have been assembled into book form and made available to the public at large. (Herder Book Co., St. Louis, pp. 260.)

The author remarks in his first lecture: "The dictum of Jesus Christ, 'I am come that they may have life, and may have it more abundantly,' may serve as a text for all that follows" (p. 16). The author conclusively shows that it is the mission of the Church to bring Christ and His message into the lives of the people. This she does by her preaching and her sacraments, by her universities and schools. But this is not sufficient for salvation. The individual must study the message of Christ and must make it part and parcel of his life. "You need an outlook that will help you to see life as a whole. That outlook is afforded by the Christian religion", he tells the students. "You need to see your religion as a whole to gauge its importance for your lives . . . Unless you have an enlightened sense of your religion and your duties as Catholic layman . . . you will be a menace rather than a help. The world has need of principles; if you know your religion you can supply them. The world has need of redemption; if you live your religion you can save it" (pp. 18-21).

Three chapters are devoted to the life experience of St. Augustine, the philosophy of St. Thomas, and the science of St. Albert. The treatment of each leads to the same conclusion: "that life is larger than knowledge, that God is the sole and ultimate basis of education and that religion is an essential factor in the life of man" (page 54). The author strikes a universal note throughout. He has given us a very satisfactory account of the Catholic philosophy of life.

Human aptitudes, social outlook and experience go very far in explaining methods of propaganda. A metaphor that is happy and timely will accomplish infinitely more for certain audiences than will a volume of philosophy. There are many of the less privileged members of society whose insecurity and worries stir feelings which they are hardly able to express. A publication that comes close to their daily experiences, expresses their longings and talks their language may have a mission that is not without its own dignity. For such reasons the REVIEW takes an interest in *The Catholic Worker,* published from 436 East 15th Street, New York City. It appears once a month and is published under most adverse circumstances. It contains eight pages, tabloid size. In the general range of its contents we find much social comment and aspiration that rest directly upon

Catholic principles and policies. If the little paper can survive its initial difficulties, it will reach and comfort many, every one of whom is worth reaching and comforting. All social agitation is apt to be one-sided. A reader should remain on guard against simple generalizations that are attractive and inaccurate. In the issue of 15 December, 1933, there is a column on usury which would have gained in value if the writer had recalled the whole position of the Church on lending.

The Reverend A. M. O'Neil, O.P., J.C.D., wrote for *The Irish Rosary* a series of studies of the Blessed Sacrament as a preparation for the Eucharistic Congress in Dublin. They have just appeared in a volume. (*The Mystery of the Eucharist;* M. H. Gill & Son, Dublin; pp. 157). While the style is simple and clear, the book is replete with much philosophical and theological learning. Such intricate topics as Transubstantiation, Philosophy and the Eucharist, and Multilocation, are presented in a way to be readable by the person of average education, while the other chapters dealing with the Great Promise, the Institution, the Faith of the Fathers, the Effects of Holy Communion, the Mass, will be read with ease and delight. However, in view of the more common contrary opinion, it does not seem conducive to increase of devotion on the part of the faithful to say, as the author does on page 99, that the Real Presence in the communicant is momentary. The merits of the book are such as to make it a welcome acquisition to the bookshelves of both clergy and laity.

The Bruce Publishing Company of Milwaukee has brought out a delightful volume by Helen Parry Eden. (*Whistles of Silver and Other Stories;* pp. 164). Many of the sketches in the collection are already familiar to readers of *The Catholic World, The Commonweal, Blackfriars,* and *The English Review,* where they first appeared They lose none of their charm by a second reading in their new setting. Mrs. Eden has culled the material for her tales from old chronicles and analecta of sermons dating as far back as the fourteenth century. In this dusty source she has discovered the most interesting of her strange assemblage of characters: the honest Sir Nicholas, parson of Salisbury in the time of Edward I; Monsignor Scalabrin, the incorrigible wag; Master Atelinus, the rich pastry cook of Paris in the days of St. Louis; Rustiquel the rat-catcher, who flourished in the reign of Philip the Fair; and Savaric Cigalla, the poor troubadour of Lombardy.

With keen perception and whimsical good humor, the author depicts the foibles, the weaknesses, eccentricities, and sometimes even the graver faults of her characters, but always with deep reverence for all that is permanently good and beautiful in human nature. "Most people," she writes, quoting her old chronicler, "are neither good nor bad of a purpose, but, like the unstable bat, which cannot make up its mind to be a beast or a bird, are now one and now the other." Beneath the gentle satire that enlivens her quaint and simple accounts of the peccadillos of the parson or landlady or rich burgess or collector of door-scrapers, or poor pastry cook, as the case may, there is always respect for the individual soul and its strivings. For her, "religion discovers an artist in every man; every man is the architect of his own soul, the fresco-painter of its apartments, the harmonizer of its symphonies. That is why we have no need of what the world calls 'self-expression;' why we can sweep floors and wash dishes in the spirit of Michelangelo." The bits of wisdom intermingled with the wit, Mrs. Eden's own reflections on life, always refreshingly original in their expression, are not the least attractive portions of the book. The Science and Culture Series is enriched notably by the addition of this little work to the collection of more serious studies.

The Messenger of the Sacred Heart published sometime ago a translation from the Latin of Cardinal Bellarmine's *The Seven Words spoken by Christ on the Cross.* The meditations now appear in book form in an attractive little volume of 170 pages. (Thomas Baker, London, Newman

Street, West). The Cardinal tells us in his Preface that the work was undertaken to prepare him "to die well and to assist others to live well". An extraordinary range of learning is combined with a luminous spiritual outlook in these meditations and the translator has added greatly to their attraction by an excellent translation that reads like an original. The extraordinary skill with which the great Cardinal unites his power of analysis, his erudition and his piety into his text shows him to be the master that is quickly recognized. Those who are satisfied with a piety that rests on emotion and feel little need of an intellectual background will discover the meaning of "solid piety" in this text. It may be recommended as an admirable piece of spiritual reading for Lent. One who has any flair for astronomy would be interested in the Cardinal's scientific explanation of the eclipse or darkness that followed the Crucifixion (pp. 67 ff). Bellarmine wrote this volume in 1618. The Galileo case had reached its culmination in 1616. The Cardinal was identified with it in its earlier stages. He had been a close friend of Galileo and he took an exceptionally foresighted view of the controversy.

Mother Mary Philip, I.B.V.M. of the Bar Convent, York, has published a booklet containing reflections on the feasts and titles of the Blessed Virgin. The work contains also a translation of some liturgical prayers and explanations of them. It is extremely difficult to be original in this field. In spite of that handicap this little book will be of interest to the many clients of the Blessed Mother of God in religious and lay life. (*In Praise of Mary*, P. J. Kenedy & Sons, New York; pp. 130).

The December 1933 issue of *The Book Survey* in charge of the Cardinal Hayes Literature Committee has been doubled in size. It contains 120 pages. The publication is taking a place of first importance in American Catholic life. One can but wish it well and urge all Catholics to seek its guidance in its book selections. Miss Blanche Mary Kelly, Litt.D., is Editor. (23 East 51st Street, New York City).

We publish in this issue the second article in the series commemorating the Redemption. Dr. Healy traces through the history of social thought and institutions the power of the Gospel of our Lord to bring the aspirations of the race into harmony with His divine teaching. The third article in this series will appear in March—Christ and the Individual Soul, by the Rev. Dr. John J. Burke, C.S.P.

Dr. Raymond P. Sullivan, of St. Vincent's Hospital, New York, commends in a brief Foreword an unusual little book by the Rev. John J. Croke (*Happiness for Patients;* The Hospital Publishing Co., 45 East 12th St., New York City; pp. 112). The author has brought together a series of appeals and interpretations by which a right mental attitude toward suffering may be built up. Suitable illustrations lighten the pages. Nothing is gained by unwillingness to face the facts in suffering. The author has kept this in mind by avoiding evasions and by undertaking to establish a sensible attitude and a spiritual interpretation of suffering. The little book weighs but twelve ounces. The holding of it will not tire a hospital patient. A similar collection of views and interpretations, drawn chiefly from the saints and other spiritual writers would round out the author's work nicely.

The Right Reverend Monsignor Leo G. Fink, of Allentown, Pa., is a prolific author. To his list of seven previous volumes the cataloguer must now add two more.

The first, *Just Ordained*, is the story of a curate's first zeal for the glory of God's House in a parish situated in a neighborhood whose resident population has undergone radical changes. The volume is affectionately dedicated to the author's former professor, the late Father Heuser, of Overbrook Seminary and THE ECCLESIASTICAL REVIEW. The young curate who figures in the edifying experiences of the several chapters is typical of young levites on their first

mission, especially if, as in the present case, the assistant yields wisely and willingly to the formative influences of the good pastor under whom he serves. This book of 120 pages is published by the Dolphin Press of Philadelphia.

The other most recent work by Monsignor Fink is issued by the Paulist Press (pp. 270), under the title *Old Jesuit Trails in Penn's Forest.* Here is a well-documented romance of the beginnings of Catholicity in Eastern Pennsylvania. The reader is led over the footprints of the pioneer missionaries of this historic region where the Catholic historian lingers reverently at such venerable cradles of the faith as Loretto, Conewago, Haycock, York, Lancaster, Bohemia Manor, Bally, Goshenhoppen, Ivy Mills and Philadelphia. The period covered dates from the later decades of the eighteenth century, though an introductory chapter traces the earliest entrance of Catholicity into the New World, through its Catholic discoverers and missionaries. The little volume, which is well and pertinently illustrated, is a fascinating as well as valuable chapter of the history of the Church in America. One rejoices in commending its addition to the ever-multiplying books in the library of Catholic Americana. It is good to see the manifestations of the new sense of Catholic history that is stirring in the land.

The Frederick Pustet Company of New York sends to-day their handsome new *Missae Defunctorum.* It is taken from the Roman Missal, and, together with the *Ritus Absolutionis pro Defunctis,* makes an altar book of xii + 84 pages. The publishers have given it a format in keeping with their other liturgical publications, and to say that is to give it the highest recommendation possible for choice of paper, letterpress, illustration and binding.

The Messrs. Benziger Brothers have opened another Catholic bookstore. This time in Philadelphia, at 46 North Ninth Street, where their customers will find available not only the religious publications but also the standard and recognized works of Catholic authors in every field of Catholic thought and activity. If more stores of this sort were opened in all our larger towns and cities which, because of the expense involved, have not been able so far to stock copies of our large existing and ever-growing literature, it would help our Catholic writers to receive the support which their labors deserve. It is a step that is likely to meet with encouragement from the clergy and school authorities.

Two works have been added recently to the vast literature on Saint Augustine. [*Les Moralistes Chretiens* (Textes et Commentaires) Saint Augustin, Par Le P. Charles Boyer, S.J., Paris, Librairie Lecoffre, 1932. *Annus Mystico-Augustinus,* cura R. P. Mag., Fr. Nazareni Petrelli, O.S.A., editus, 2 vols., Taurini, Romae, 1932.]

The volumes in this excellent series of Textes et Commentaires are appearing with gratifying rapidity. The one on St. Augustine is particularly welcome. It presents in French translation appropriate passages from the great Doctor's works illustrating his moral teachings. These passages are arranged systematically and are accompanied by a brief commentary. In the Introduction there is a short sketch of St. Augustine's life, a discussion of the sources, character and significance of his moral teachings and a few remarks on bibliography. The work has been prepared with the accuracy and knowledge we have come to associate with the name of Father Charles Boyer.

Father Petrelli's work is in two small volumes, occasioned by the commemoration of the death of St. Augustine. They are heartily to be recommended to all who can do their spiritual reading in Latin. They are made entirely of excerpts from the inestimable treasury of St. Augustine's works for each day of the year. Four excerpts are given under the following heads: Oratio, Lectio, Proventus, Sententia. What more beautiful spiritual reading outside of the Scriptures could one desire than these golden thoughts from the greatest of the Fathers?

Cardinal Bertram has deserved well of our young people by writing several volumes in defence of their best interests. His latest book in their behalf is *Jugendseele* (Herder, St. Louis, ix + 284 pp. $1.10). His Eminence deals with urgent problems affecting our young people. He produces telling evidence to show that the ancient supports of virtue have not lost their strength, and that our young people may still lead pure lives, no matter how fierce the onslaughts upon their chastity. Parents and priests will find the volume helpful in supplying them with material to assist our adolescents in their hard struggle to remain pure.

Books of meditation are always timely. This is especially true of such as concern themselves directly with the life of our Lord as does Father de Paz's new book, *The Life of Our Lord Jesus Christ in Meditations* (B. Herder, St. Louis. Pp. vii—265). For, as the author, quoting St. Bonaventure, rightly says: "Above all the exercises of the spiritual life, I believe this to be the most necessary, the most advantageous, and the one which can lead a man to the highest summit."

There are in this excellent book fifty-seven meditations grouped about the Infancy, the Public Life, the Passion, the Resurrection and the Ascension of Christ. In length, they vary from three to ten pages, though the average is five or six. As regards method, they are direct colloquies of the soul with our Lord, without the more or less formal introductions found in so many books of meditation. The author has chosen this method as being the more affectionate and devout, and many priests will be disposed to agree with him, though some English readers may find the constant use of the pronouns "Thou" and "Thee" and "Thine" rather too formal for the intimate and affectionate colloquy of private meditation. Likewise, since the majority of readers are likely to be Americans, it might have been advisable to choose our form of spelling rather than the English in words like labour, behaviour, splendour, honour, favour. But these are, after all, mere details, and detract nowise from the substance of a useful and inspiring book. The translation is well done and gives little indication of the book's alien origin. Simplicity and charm mark its every page.

Revealed truth has been expressed to man in terms of human speech. Philosophy, probing as it does the meaning of human concepts, often sheds light on theological problems. The student of theology knows this. The student of philosophy, preparing for theology, often does not. If he has only a vague idea of philosophical principles, he will be compelled often, while a student of theology, to rethink large sections of his philosophical course. Why should not the student of philosophy be taught the relation of philosophy to theology, if for no other reason than that he is preparing for theology? In treating of miracles, for example, something might be said to him about the "veritas relativa miraculi"; the motives of credibility might be explained; the nature of the coöperation of the instrumental cause in the production of a miracle might be touched on; and it might even be shown that the second cause can coöperate *potestative* with the First Cause. While dealing with human nature in psychology, a word might be said about the reason why the bodies of saints are honored after their death. Numerous questions that form a bridge from philosophy to theology could be mentioned. Points such as these, Fr. Bernard M. Marriani, Ord. Serv. B.M.V., has attempted to bring out in his *Institutiones Philosophiae Christianae, in usum adolescentium.* (Taurini, Marietti: Vol. I, *Logica et Metaphysica Generalis*, 1932, pp. xxviii, 336; Vol. II, *Philosophia Naturalis, Psychologia, Metaphysica Specialis*, 1933, pp. xxxii, 748.) A third volume is to appear. Attention is paid, throughout the work, to the results of modern scientific research. In numerous instances the matter discussed is illustrated by quotations from Italian poets.

Books Received

THEOLOGICAL AND DEVOTIONAL.

HIMSELF. By David P. McAstocker, S.J., author of *Once Upon a Time, Flash Lights, A Friend of Mine, My Ain Laddie.* Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xi—138. Price, $1.25.

IN CHRIST. A Brief Exposition of the Christian Life. By Father Cuthbert, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. ix—213.

THE SEPARATED EASTERN CHURCHES. By the Rev. Père Janin. Translated by the Very Rev. Canon P. Boylan, M.A., D.Litt., D.D. B. Herder Book Co., St. Louis. 1933. Pp. 243. Price, $1.35 *net.*

ETHICS OF ECTOPIC OPERATIONS. By T. Lincoln Bouscaren, S.J., S.T.D., Mag.Agg., Professor of Canon Law, St. Mary-of-the-Lake Seminary, Mundelein, Ill. Loyola University Press, Chicago. 1933. Pp. xv—191. Price, $1.60.

MY FAITH. WHAT DOES IT MEAN TO ME? By Dom Hilaire Duesberg, O.S.B. Translated by Ada Lane, B.A.Oxon. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xi—274. Price, $2.00 *net.*

TASTE AND SEE. Simple Reflections on Our Daily Prayers. By J. E. Moffatt, S.J., author of *Ave Maria, God's Minutemen, Thoughts on God's Mother and Ours, Thoughts on the Heart of Jesus.* Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. 64.

JESUS CHRIST: HIS LIFE, HIS TEACHING, HIS WORK. By Auguste Reatz, Professor of Theology at Mainz. Translated by Mary Sands and edited by the Rev. G. Brinkworth, S.J. B. Herder Book Co., St. Louis. 1933. Pp. xii—375. Price, $3.50 *net.*

OUR LADY OF PERPETUAL HELP BULLETIN, 323 E. 61st Street, New York. 1934. Pp. 32. Price, $0.10.

CHRISTIANUS. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. viii—224.

VIRTUE AND CHRISTIAN REFINEMENT. According to the Spirit of St. Vincent de Paul. A Month's Devotion to St. Vincent. By Blessed Don Dosco. Translated by a Sister of Charity. Introductions by Cardinal Bourne and the Very Rev. Father Souvay, S.M., Superior General of the Priests of the Mission, and of the Sisters of Charity. B. Herder Book Co., St. Louis. 1933. Pp. iv—240. Price, $1.25 *net.*

TOWARD THE CLERICAL-RELIGIOUS LIFE. A Sketch of the Requirements, Life and Labors of the Priesthood in the Dominican Order. By Ralph Damian Goggins, of the Order of Preachers. Preface by the Most Rev. Martin Stanislaus Gillet, O.P., S.T.M., Master General of the Order of Preachers. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xii—140. Price, $1.50.

GOD'S TRUTH. The Answer to Laicism. Book I. By the Rev. Eugene F. Marshall, D.D., a Priest of the Diocese of Springfield in Massachusetts. Plimpton Press, Norwood, Mass. 1933. Pp. xxii—557.

CONVERSIONS TO THE CATHOLIC CHURCH. A Symposium. Edited by Maurice Leahy. Introduction by the Rev. M. C. D'Arcy, S.J. Contributors: Wilfred Childe, Lord Alfred Douglas, the Rev. Owen Francis Dudley, Penrose Fry, F. W. Harvey, Christopher Hollis, Sheila Kaye-Smith, the Rev. E. Lester, S.J., the Rev. C. C. Martindale, S.J., the Rev. H. E. G. Rope and Robert Speaight. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xxiv—127.

TRACTATUS DE DEO CREANTE ET ELEVANTE Auctore Carolo Boyer, S.I., in Pontificia Universitate Gregoriana Theologiae Professore. Editio altera emendata et aucta. Apud Aedes Universitatis Gregorianae, Romae. 1933. Pp. v—545.

LE MYSTÈRE DE MARIE. Les Origines et les Grands Actes de la Marternité de Grace de la Sainte Vierge. Par le R. P. R. Bernard, O.P. (*La Vie Spirituelle.* Collection Dominicaine.) Desclée De Brouwer & Cie, Paris-7e. 1933. Pp. 491. Prix, 15 *fr.*

LE CANTIQUE SPIRITUEL DE SAINT JEAN DE LA CROIX, Docteur de l'Église. Par Dom Chevallier, Moine de Solesmes. Traduction du Texte Espagnol. Desclée De Brouwer & Cie, Paris. 1933. Pp. 270.

CONGRÈS DES LECTEURS DES PROVINCES FRANCISCAINES de Langue Française (Philosophie et Theologie). 3me Congrès, Brive, Aout 1932. Extrait de la France Franciscaine, Tome XVI, Nos. 1-2, Janvier-Juin 1933. Redaction et Administration, 9 rue Marie-Rose, Paris-14e. Pp. 255.

UN SAINT POUR CHAQUE JOUR DU MOIS. Première Série. 4 vols.: Septembre, Octobre, Novembre et Décembre. Maison de la Bonne Presse, Paris-8e. 1933. Pp. vi—241, vi—249, vi—241 et vi—249. Prix: chaque vol., 1 *fr.* 80 *franco;* la collection complète des 12 volumes, 21 *fr.* 60 *franco.*

PHILOSOPHICAL.

THE DILEMMA OF JOHN HAUGHTON STEELE. By Joseph Darlington, S.J., M.A.(Oxon) and Royal University, Dublin. Preface by the Rev. John Sullivan, S.J., B.A. Burns, Oates & Washbourne, Ltd., 22 D'Olier Street, Dublin, Ireland. Pp. 91. Price, 2/6.

NEW PSYCHOLOGY AND OLD RELIGION. By the Rev. Edward F. Murphy, S.S.J., Ph.D. Foreword by the Rev. Fulton J. Sheen, S.T.D., Ph.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xiii—265. Price, $2.50 *net.*

FROM DANTE TO JEANNE D'ARC. Adventures in Medieval Life and Letters. By Katherine Brégy, Litt.D. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xiii—138. Price, $1.75.

ARISTOTELIS DE ANIMA Libri Tres Graece et Latine. Edidit, Versione auxit, Notis illustravit Paulus Siwek, S.I., Doctor Philos., Theolog., ès Lettres, Pontificiae Universitatis Gregorianae Professor. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 8, 9 et 10.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1933. Pp. iii—87, 123 et 146. Pretia, *L.* 6, *L.* 6 et *L.* 7.

LE THOMISME ET LA CRITIQUE DE LA CONNAISSANCE. Par Régis Jolivet, Doyen de la Faculté de Philosophie de Lyon. (*Bibliothèque Française de Philosophie, troisième série.*) Desclée De Brouwer & Cie, Paris-7e. 1933. Pp. 149. Prix, 10 *fr.*

CARTESIO. Francesco Olgiati, Professore di Storia della Filosofia moderna. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Prima: Scienze Filosofiche, Vol. XX.) Società Editrice "Vita e Pensiero", Milano. 1934. Pp. xi—329. Prezzo, *L.* 20.

LITURGICAL.

MISSAE DEFUNCTORUM ex Missali Romano desumptae. Accedit Ritus Absolutionis pro Defunctis ex Rituali Romano. Editio octava juxta typicam. Frederick Pustet Co., Inc., Ratisbon, New York and Cincinnati. 1933. Pp. ix—83. Price: cloth, $5.00; leather, $8.00.